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Communications.

For the Churchman.

Hebrews iv. 12, 13.

"For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do."

Mr. Editor,—In my remarks on "The Mysteries Opened," (Churchman, Nov. 16,) I expressed the opinion that in this passage the Everlasting Son of the Father was referred to under the title of the Logos or Word, and that the last clause ought thus to be rendered,—"all things are naked and opened unto the eyes of Him, *with whom is our Word.*" The present essay is designed to support that opinion.

I take it for granted that the author of the Epistle of which the text is a part, was St. Paul, "a Hebrew of the Hebrews," "brought up" in the city of Jerusalem "at the feet of Gamaliel" a doctor of the law, "and taught according to the perfect manner of the law of the fathers." (Acts xxii. 3.) The writer, then, must have been intimately acquainted not only with the Jewish prophecies, but with the received expositions of those prophecies, and with the sentiments which had been generally held by learned Jews in relation to the character and offices of Shiloh, the expected Messiah. Now we happily possess, through the good Providence of God, a large body of materials from which we are enabled to gather instruction as to these expositions and sentiments. In the writings of Philo the Jew, and in the Chaldee Paraphrases, there are references to the names and character and offices of the Messiah, to number which would be an almost fruitless task. A portion of the testimony furnished by these writings to the point under consideration has been collected with praiseworthy industry by Dr. Peter Allix, in his "Judgment of the Ancient Jewish Church against the Unitarians;" a work of which it is sufficient to say that it was recommended as a book of authority by Bishop Horsley.* Without pretending, therefore, to be conversant wtth Rabbinical lore, I shall draw at second-hand from Philo and the Paraphrases, such matter as may be necesssary to illustrate my subject.

Philo conceives the Word to be a true and proper cause; he declares in about a hundred places that God created the world by his Word. He conceives the Word to be an *intelligent* cause, because in him are the original ideas of all things that are expressed in the works of the creation. He says that at the creation God spake those words to him—*Let us make man in our image*, Gen. i. 26; he calls the Word the image of God, and makes man the image of this image.† He asserts that the Logos is begotten of God, and describes him as presiding over the empires of the world, and determining the changes that befal them. He speaks of the Word as of a *Mediator between God and men*, rendering God propitious to his creatures.

The Chaldee Paraphrases ascribe the creation of the world to the Word; and say that Abraham believed in the Word, which thing was imputed to him for righteousness. According to Onkelos, it was the Word in whom, as well as in Moses, Israel believed, (Ex. xiv. 31,) and whose protection was promised to Moses when he desired to see God (xxxiii. 22.) The Jerusalem Targum says that the Word made man after his image, and spoke to Adam in the garden. The Targums always distinguish the Word from the angels, representing them as messengers employed by the Word, as the Word himself is often described as God's messenger. They also represent the Word as sitting on a high throne, and hearing the prayers of the people.

Such is a portion of the evidence adduced by Dr. Allix to show that in the view of the writers quoted the Word was a *Person*, and a *Divine* Person. His proofs from Onkelos alone amount to more than forty. (Chap. xii.) The 16th, 17th and 18th chapters of his work are devoted to a consideration of the following propositions, viz., "That the ancient Jews did often use the notion of the Logos in speaking of the *Messias*;" "That they did acknowledge that the Messias was to be the *Son of God*;" and "That the Messias was represented in the Old Testament as being *Jehovah* that should come, and that the ancient synagogue did believe him to be such." For example, 1. He refers among other passages to *Zech.* vi. 12, "The text runs thus, *Thus speaks the Lord of Hosts, saying, Behold the man whose name is the Branch* (or, as the Greek has it, *the East*;) *he shall grow up out of his place, and he shall build the temple of the Lord.*‡ This is understood by the Jews of the Messias. But Philo plainly says, that this *East* here spoken of is the Word, the first born of God, the Creator of the world." "This place of Philo deserves a very particular consideration. For it teaches us what notion the Jews had of the Messias before our Lord's ministry, and discovers the tricks and fopperies of the modern Jews, who, having a mean opinion of the person of the Messias, have invented quite another sense of the *Memra* [or Logos] so frequent in their paraphrases, than what the ancient Jews had of it. Nor is it of less use to confound the Socinians. For it is an undeniable proof of St. John's following the language of the old synagogue, when he speaks of the Logos in the first chapter of his Gospel; and shows that they have no other answer to the many testimonies of the Targum objected against them, but what they borrow of the Jews." Again; "The Targum in many places applies these expressions (in Ps. xlv. 7; Is. xl. 9; and Dan. ix. 17,) to the Word, though the passages themselves are supposed by them to concern the Messias. 2. The Messias was expected by the Jews under the title of the *Son of God*. One passage of the New Testament (Matt. xxvi. 63,) will prove this; "I adjure thee by the living God, that thou tell us, whether thou be the Christ (or Messias) the Son of God."* 3. For evidence that "the Messias was represented in the Old Testament as being Jehovah that should come," let the 45th Ps. be compared with Heb. i.; and as to the belief of the ancient synagogue on this point, "all agree that that psalm (45th) is to be understood of the Messias." Again; "We cannot have a better proof that the Messias was to be Jehovah, than Zech. xii. 10, which the Targum also interprets of the Messias, and the *modern* Jews would refer to the *feigned* Messias, son of Joseph. The words are these; *I* (Jehovah) *will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced,*" &c. (*Comp. Rev.* i. 7.)

Let the reader now take up the Epistle to the Hebrews, and examine the scope of the writer's argument in the former part of it. In the first chapter he shows the superiority of the Son of God to angels, and speaks of him as possessing titles and attributes corresponding to those which are applied by the Jewish authors to the Logos. By Him God made the world. He is the express image of his person. He upholds all things. He is the first-begotten of God. He is the Anointed or Messias. He is God. In the second chapter the Hebrews are exhorted to give earnest heed to the word which had been spoken by the Son; if disobedience to that which under the Mosaic dispensation was delivered to angels received a suitable recompense, how should Christians escape if they turned away from Him whom the angels are enjoined to worship? (xii. 25.) Although in order to make reconciliation for the sins of man it behooved him to become man and to suffer death, he is incomparably superior to angels; he has been made perfect through sufferings; he has been crowned with glory and honor; all under the New Dispensation are subject to him; and to those who will not serve him with reverence and godly fear he will be a consuming fire,† (*Comp.* xii. 29,) while to his "brethren" or joint heirs, he is a merciful High Priest. The writer then proceeds to compare Jesus with Moses, the Son or Heir of all things with the servant; and to argue that if in the times of the latter they whose hearts were hardened through unbelief were denied the rest of the earthly Canaan, it was necessary for the disciples of the former to take good heed lest the evil heart should obstruct *their* progress to the heavenly rest. He at once warns and encourages the Jewish converts, telling them that if they continue steadfast in faith they shall be partakers of Christ; and that unlike their ancestors who through fear of death were all their life-time subject to bondage, they have the assurance of the intercession of a High Priest—the Son of God—who can be touched with the feeling of their infirmities, and who, seeing into their hearts, has a perfect knowledege of their wants. They may go boldly, therefore, to the throne of grace, and obtain assistance from *Him*, who has entered into his rest, having ceased from his works as God did originally from his. "Let us labor, therefore, (he says,) to enter into that rest," "*for* the Word of God [the Logos] is quick [having life in himself and giving life to others,] and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart;‡ [knowing full well the cause of unbelief, and being able to apply an effectual remedy to the most hidden recesses,] neither is there any creature that is not manifest in His sight, (but all things are naked and opened unto the eyes of Him] with whom there is the Logos (or Intercessor) for us."* "*Seeing then* that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

This, I respectfully maintain, *is* the general scope of the author's reasoning; and if it is, the interpretation which I have proposed of the 12th and 13th verses of the fourth chapter will be readily received as correct and proper.

Writers who adopt the more usually received interpretation of the 12th verse are of two classes; those who regard the "word" as an instrument of conversion, and those who look upon it as intended to denounce punishment.

1. Bishop Horsley in one of his fine passages, paraphrasing the verse, says, "As the soldier's sword of steel cuts through all the exterior integuments of skin and muscle, to the bone, and even through the hard substance of the bone itself, to the very marrow, and divides the ligaments which keep the joints of the body together; so this spiritual sword of God's awful word penetrates the inmost recesses of the human mind, pierces to the very line of separation, as it were, of the sensitive and the intelligent principle, lops off the animal part, divides the joints where reason and passion are united, sets the intellect free to exert its powers, kills sin in our members, opens passages for grace to enter and enrich the marrow of the soul, and thus delivers man from his body of death." And this he styles the "word of terror." (*3d Sermon on the 45th Ps.*)

But with great deference to such high authority it may be remarked, that according to the exposition now upheld the reasoning of the Apostle is more obviously consecutive. One great purpose of his letter is to show that the Christian Dispensation when compared with the Mosaic is one of "grace." When God revealed himself on the burning mount, all the people that were in the camp trembled, and, so terrible was the sight, even Moses said, I exceedingly fear and quake. Believers in Christ, on the other hand, experience "the mild and gentle discoveries which God makes of his presence on Mount Sion." Under both dispensations, indeed, there is a promise of rest, and in this very chapter the promise is spoken of as a declaration of *good tidings*;† the condition of the Christian, when animated by the hope of a rest in heaven, and relying on the proffered assistance of a powerful intercessor, is nevertheless much more enviable than that of the Jew in the wilderness who enjoys but the shadow of good things to come. Now if the "word of God" in the 12th verse means the written or preached word under the Christian economy, it must be designed to be antithetical to the "word preached," (or rather, "the word of hearing,"‡) spoken of in the 2d verse; for the Apostle says that the word of hearing which in the wilderness announced the promise of rest, did not profit them that heard it; they needed faith to receive it; why, then, should he immediately discourse of the written or preached word as efficacious in the Christian Church, unless it be to present a contrast? But the "word" under all dispensations is the same as to its *intrinsic* excellence or efficacy; it is like fire; it is like a hammer that breaketh the rock in pieces; (*Jer.* xxiii. 29,) and yet it rejoices the heart, being sweeter than honey and the honey-comb. (*Ps.* xix.) What, therefore, was the purpose of the Apostle in contrasting the word preached in the wilderness with that preached by Christian Evangelists? Was it to show that the latter as a "word of terror" was more calculated to convert than the former? This surely will not be affirmed. The promise of a rest was uppermost in the writer's thoughts. Besides, he was striving to impress upon the Hebrew converts to Christ the necessity of a persevering faith, *in order* that they, excelling the Jews of old, might be profited by the declaration of the good tidings. If in both cases, then, good tidings were announced, and in both cases faith was requisite before the annunciation could profit, where is the contrast? We may confidently answer that there is none. The Apostle's reasoning, therefore, if we adopt the hypothesis that the "word of God" in the 12th verse is the "word of terror" which is designed to be an instrument of conversion, is not very obviously consecutive.

2. Professor Moses Stuart asserts (*in loco*,) that the writer's object "is to persuade his hearers, that the commination uttered against the unbelievers of former days and which is still in force has a dreadful power, at which they ought to shudder." "The divine commination is of *most deadly* punitive efficacy." The objection to this view has been in part anticipated. By dwelling upon the promise of a rest, a rest into which he has entered who is capable of sympathizing with our weaknesses, St. Paul apparently designs to encourage and to allure, rather than to threaten. Our High Priest knows what is in man; and inasmuch as he himself hath suffered, being tempted, he is able to succour them that are tempted. Independently of this, it is questionable whether the grammatical construction will without much straining justify the Professor's exposition of the whole verse. He does not admit that the "word" is "a discerner of the thoughts and intents of the heart;" it being immediately added, "neither is there any creature that is not manifest in *His* sight." He maintains that there is a transition to God after *marrow*, and that God is the discerner or *judge*. (κριτικὸς.) Indeed, (he says,) unless the word God come in here, we must carry the Logos, "as the subject, through the whole paragraph; which does not seem to me to be the design of the writer." But let any person who is conversant with St. Paul's style, take up the original and impartially examine the verse, and he will come to the conclusion, I think, that the transition here contended for is too abrupt and unnatural. It is not usual for St. Paul, when sliding into a new subject, to present us with a sentence which has neither a nominative case nor a verb. On the other hand it is to be observed, that the translation of the last clause of the 13th verse now proposed, being more literal than either of those usually received, is altogether unexceptionable, and that when viewed in connexion with the context interpreted in reference to the "Word that in the beginning was with God," it enables us to appreciate the force of the Apostle's reasoning. Is it presumptuous, then, to hope, that the exposition which it has been the purpose of this essay to establish, will be readily acknowledged to be the true one?

Two brief remarks in addition.

1. If the "Word" in the passage before us is but another term for the Son of God, the impression which seems to be very prevalent that no sacred writer but St. John employs that term to designate the Messiah, will be removed. The *Logos*, therefore, in at least two other passages may be interpreted of the second person of the adorable Trinity. "By the Word of God the heavens were of old;" "the heavens and the earth which are now, by the same Word are kept in store," &c. 2. *Pet.* iii: 5, 7. "See that ye love one another with a pure heart fervently; being born again not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever." 1 *Pet*, i. 22, 23. *Comp.* ii. 2, 3 and 8.

2. When infants are baptized according to our formularies, the officiating minister, previously to the application of the water, prays that they may receive "remission of sin by spiritual regeneration." And after performing the ceremony, he heartily thanks God that they *are* regenerated with the Holy Spirit. And in the Homily on Justification, we are instructed that "infants being baptized, and dying in their infancy, are by this sacrifice [of Christ] washed from their sins, *brought to God's favor*, and made his children and inheritors of his kingdom of heaven." But the Word of God, according to St. Peter, is the efficient cause of the new birth. What shall we think, then, of Protestant Episcopal Divines, who "reject the theory of baptismal regeneration as now generally understood, "because it involves the immense difficulty, not to say *absurdity*, of supposing that the soul may receive a communication, impartation or impression from God, while utterly ignorant of his existence, and utterly incapable, as in infancy, of the removal of its ignorance?"* Do they "in the judgment of charity" rightly divide the *word of truth?* R. B. C.

Feb. 13, 1845.

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* "The Jews, in Christ's days, had notions of a Trinity in the Divine nature; they expected the second person whom they called the Logos, to come as the Messiah; for the proof of these assertions I refer you to the work of the learned Peter Allix, entitled, *The Judgment of the Ancient Jewish Church against the Unitarians*, a work which, it is to be hoped, sir, you will carefully *look through*, before you send abroad your intended view of the doctrine of the first ages concerning Christ."—*Horsley's Letters in reply to Dr. Priestley*, xii. "The late Mr. Bryant [who was born in 1715, two years before Allix's death,] has collected the passages of Philo concerning the Logos in his work entitled 'The sentiments of Philo Judæus concerning the Λογος or Word of God; together with large extracts from his writings, &c.'" "As this volume is now rarely to be met with, the reader will now find the most material passages of Philo's writings, selected and faithfully translated in the Rev. Dr. J. P. Smith's Scripture Testimony to the Messiah.'—*Hartwell Horne's Introduction*, P. I. Ch. vii. vol. 2. Horne has a copious Bibliographical Index. It does not appear, however, that in 1825 he had ever seen Allix's volume. "To our learned countryman (Christopher) Cartwright (he says) belongs the honor of being the first who applied the more ancient writings of the Jews to the illustration of the Bible." Cartwright preceded Allix by about 40 years. Allix maintains that the books ascribed to Philo "are the works of a Jew, of whom there is not the least appearance in his writings that he knew any thing of Christianity, nor that he ever heard of Jesus Christ or his apostles;" and "that it appears by the books themeselves that they were written before Jesus Christ began to preach." As to "the authority and antiquity of the Chaldee Paraphrases," they are made the subject of a separate chapter in the "Judgment," which the inquirer may read with profit.

† Compare St. Paul's language, Col. iii. 10, Heb. i. 2, 3.

‡ "See in the person of Joshua the high priest, the type or representation of the Man, whose 'name is the *Christ* that shall be revealed,' as the Targum paraphrases the text."—*W. Lowth.*

* I know not whether Dr. Miller, in his discuss on with Prof. Stuart on the Sonship of Christ, lays any stress on the opinions of the ancient Jews; the omission of all reference to them, is, however, a defect in Dr. Kidd's otherwise excellent disserta tion. Philo calls the Logos the "*Eternal Son* of the Everlasting Father;" ἀΐδιος τοῦ αἰωνίου πατρὸς υἱος.—*Allix*, p. 217. Dr. Adam Clarke thinks that the doctrine of the Eternal Sonship of Christ is highly dangerous, and destroys the Deity of Christ, nay, that it is absurd. (Com. on Luke i.) On John i. he gives from Jacob Bryant under 35 heads a "list of some of the particular terms and doctrines found in Philo" relating to the Logos, and says, "these testimonies are truly astonishing; and if we allow, *as some contend*, that Philo was not acquainted either with the disciples of our Lord, or the writings of the New Testament, we shall be obliged to grant that there must have been *some measure of Divine Inspiration* in that man's mind, who could in such a variety of cases, write so many words and sentences so exactly corresponding to those of the Evangelists and Apostles." The doctor does not favor us with the quotation in which Philo speaks of the eternal sonship! If we were to rely on him as authority in all cases, we should be sometimes left in that beautiful state of non-committalism which is better adapted to politics than theology. All the effect of his quotations in this instance is neutralized by the observation that in the opinion of Mr. Bryant Philo derived his knowledge concerning the Logos from the apostles, and the works and conversation of Christian writers. "Mr. B. is so well satisfied that Philo derived all this knowledge from these sources, that he goes on to ask, 'Whence else could he have obtained so many terms which bear such an analogy with the expressions and doctrines in the apostolical writings?'" To this very logical argument we may reply that the learned Rabbi Manasseh ben Israel, who would cheerfully have given to Oliver Cromwell the sum of $900,000 for permission to settle the Jews in England, and to have the *use of St. Paul's Cathedral*, and who would never have yielded one iota of Jewish principle in favor of Christianity, does in many instances quote Philo as authority, "and shows that his opinions do generally agree with those of their most ancient authors."—*See Allix*, p. 62.

† "The Jews held that it is said of the Word, God is a consuming fire." "They assert that the Logos is the great High Priest."—*Allix*, p. 206.

‡ ὀξυδερκέστατος, says Philo, when speaking of the Word.

* πρὸς ὃν ἡμῖν ὁ λόγος. The received translation of these words is, "with whom we have to do." Some expositors, perhaps the majority, prefer, "unto whom we must render an account." The translation given above is a literal one.

† See the 1st, 2d and 6th verses in the original.

‡ ὁ λογος τῆς ἀκοῆς.

* See Dr. Stone's Mysteries Opened, (p. 147,) which, by the way, was recommended by the Bishop of Virginia in a note to his last Conventional Address. Any scheme, says Dr. Brooke of Cincinnati, which "represents a sacrament as the instrument of our justification, instead of 'faith *only*,' according to the plain language of the 11th article of the Church, and the *no less plain teaching of the Homilies*,—misrepresents and dangerously mystifies a great distinguishing feature of the Gospel!" (*Sermon, entitled, What is true peace? p.* 14.) Blessed, indeed, are the true peace-makers!

For the Churchman.

Mr. Editor,—The excitement which attended the progress of the trial of the Bishop has much subsided, and yielded to the deep interest which Churchmen especially must feel in examining and judging the case upon the evidence reported and the defence submitted.

While treating the verdict and sentence as the decision of the regular tribunal of the Church, we are not debarred from considering and judging of their propriety and justice. After all, whatever impressions may exist as to the motives in which this accusation originated, the question still is, whether the charges have been sustained by legal and sufficient testimony; and this must be decided without reference to the inquiry, whether those charges sprang from bitterness or purity.

But I do not propose to enter upon these topics. There are others arising upon the sentence of abiding consequence and deep interest. Neither you nor I have the authority to interfere with this sentence, or revise, or disobey it; but we have the right to pronounce our humble judgment upon its operation and legality. We have the right to inquire whether the law of the Church has been wounded by it; whether an arbitrary and unwarranted interpretation has been substituted for the settled construction of the law; whether the punishment has not stretched beyond the judgment. It is not in our power, it may not be in the power of any one, to redress the wrong, if one has been committed, but it is in our power by exposing it, at least to aid in averting its recurrence. "One of the noblest exhibitions in the history of the human mind is afforded by the progress of jurisprudence, in gradually withdrawing every case from the determination of an arbitrary discretion, and subjecting it to the government of fixed rules." Perhaps it can be shown that there was a "fixed rule," which in this case has been abandoned, and the arbitrary discretion, so justly condemned, resorted to.

I propose then to offer some considerations as to the nature, operation and legality of the sentence.

What is the sentence? The verdict, so to speak, was guilty; and the judgment was, that the punishment be suspension. Then follows the declaration of the force and nature of that punishment, or the sentence, viz: that the Bishop be suspended from the exercise of all Episcopal and ministerial functions. By the canon under which the trial was had, the punishment may be Admonition, Suspension, or Deposition. And by another canon (39th of 1832) Deposition, Degradation, Displacement, and all similar terms are made to be synonymous.

The leading question to settle is, Is the sentence legal?

It is a sentence of suspension, indeterminate on its face, and not fixing any time at which it shall expire, nor any event upon which it shall determine.

Two propositions are presented—Is such a sentence, if unchangeable, void; next, if void, can it be changed? The Court is to be intended to have pronounced a valid sentence. If the sentence, provided it is indeterminate and unchangeable, is void, the Court must be intended to have contemplated some authority to exist, capable of changing it. If such exists, the sentence is to endure until its action, or until its power to act arises. If none exists, the sentence is a nullity.

It is supposed that a sentence of suspension, undefined as to time, not determinable by the performance of any act, or the occurrence of any event, and irreversible or unchangeable by any authority, is entirely illegal.

It is repugnant to the common understanding and acceptation of the word, by making "Suspension," equivalent to, and synonymous with, "Extinguishment." The meaning affixed to it by Lexicographers is equally inconsistent. It is incompatible with the legal sense of the term in courts of law. For example: A power to a woman to appoint an estate by will is *suspended* by her subsequent marriage. It revives if she becomes a widow. A power to appoint when not a trust is extinguished by a recovery. (6 Br. P. C. 182.) So a right to a rent charge is *suspended*, when the right to it and to the possession of the land unite in the same person. Then "it sleepeth, but may be awaked and revived, and thus it differs from *extinguishment*, which dies forever. (Brookes Ab. fol. 314.)

Other instances may be found in the same abridgment, all pointing to the distinction, that a "suspension" is, *ex vi termini*, temporary; to expire by efflux of time, or upon the occurrence of an event afterwards to happen, and then to revive and be in force.

It violates a principle of an analogous branch of criminal law. An imprisonment for a contempt for an indeterminate period, is bad at common law. The time must be specified, or it may be until the performance of an act, for the omission or refusal to do which, the party is punished; or in one instance, it may be unlimited on its face, yet it is terminated by law, and that is imprisonment for a contempt in court, which expires upon the rising of the court. (5 Barn. and Ald. 894. 6 Johnson 338.)

Again, it is at variance with the whole body of the canonical law, which law is of paramount importance upon this question.

The elementary writers speak of "Suspension" as temporary: either for a term of years or until an act is done or satisfaction made by the condemned party. Dr. Grey in his system of English Ecclesiastical Law, (p. 399,) says, "that the suspension which relates to the clergy, is *ab officio et beneficio* jointly, or *ab officio* or *a beneficio* singly: and may be called a *temporary* degradation or deprivation, or both.

One of the highest authorities known in the Canon Law, (John of Athon) thus speaks: "A person *deposed*, is he who is deprived of his office and benefice, although not solemnly. A person *degraded* is he who is deprived of both solemnly, the ensigns of his order being taken from him. A person *suspended* is he who is deprived of them both for a time, but not for ever." This is cited as law in Burns's Ecclesiastical Law, Phillimore's Ed. Vol. 3, p. 667. Title Suspension. In Bishop Gibson's Codex Canonica, John of Athon is also quoted, speaking of a suspended person, "qui est privatus utroque ad tempus non in perpetuum." The *utroque* refers to benefice and office. Bishop Gibson's authority in the place referred to is equally decisive. (Gibson 1047.) And to this may be added the authority of Burns and of Dr Phillimore.

In all the precedents of such sentences which I have found, the sentence was for two years or three years, *a beneficio et ab officio*: and in two of them a clause was added, that at the expiration of the time, if the condemned party produced a certificate of three clergymen, of continued good conduct, and such certificate was approved by the Judge, it should cease. (Dickes vs. Huddesford, 1 Phillimore 278, n. Watson vs. Thorpe, Ibid 270. Saunders vs. Davies, 1 Add. Rep. 296.)

In Watson vs. Thorpe, on appeal from one of these judgments, the legality of this clause was questioned by the court, but held to be ground of appeal if the certificate was rejected.

In the evidence taken before the Ecclesiastical Commissioners of 1841, Doctor Adam stated that the legality of this clause had always been doubted by him. Even with this clause, the sentence is terminated when the party obtains the certificate.

In *Owen* vs. *Fleming*, cited in 1 Phill. 277, it was determined on appeal that a sentence of an inferior court was wrong, because among other reasons it was of suspension *sine die*.

In numerous canons of the Convocation of 1603, the term "Suspension" is used, always implying termination either by lapse of time, or satisfaction by the sentenced party, or the occurrence of an event. See Canons 33, 34, 35, 36, 56, 59.

In our own canons the term is also frequently employed, always with such a meaning and contemplating such an operation. For example—By the 34th Canon of 1832, a rector refusing to submit to the recommendation of a Bishop in a case of a difference with the congregation, may be suspended until he retract his refusal and submit to the terms recommended. By the 2d Canon of 1841, in case of a clergyman absenting himself for two years, the sentence may be suspension, to continue until he shall give in writing sufficient reasons for his absence, or shall renew his residence, or renounce the ministry.

A striking illustration of the meaning of the Church when employing this term may be found in the History of the Diocese of Virginia. In Hawks's History, p. 49, the canons of the year 1791 are contained. By the 28th Canon, Courts are appointed for the trial of ministers; and it is provided that, on conviction, the Court shall proceed to pass sentence, which shall be none other than *reproof* or *suspension*. If it was considered that the facts warranted suspension, the Court was to report the case to the Bishop, who, with the Standing Committee, was appointed the Court in the last resort to try the offender; and who, (if they do not acquit,) shall either confirm the sentence of the examining Court, or pass such other sentence as a majority of them shall think the offence deserves, which shall be either Reproof, Dismission, or Degradation." Now, what is here meant by dismission? Undoubtedly the "deprivation" of the English Canonical Law—"the Ecclesiastical censure by which a clergyman is deprived of his benefice." (Dr. Grey, 407.) What is "degradation?" "The sentence by which he is deprived of his orders." (Ibid.) But dismission or deprivation from the benefice is for life. It cannot then be identical with suspension, from which it is distinguished. Suspension then used *simpliciter* cannot be for life, and must be determinable.

If we go back to the early history and provisions of the Church, it is presumed that the argument now used will be strengthened.

The observations of the learned Bingham upon this subject claim great attention. Bingham's Antiquity, vol. 2, page 176 et seq. His argument is that the Church had a right to apply two degrees of punishment to a culpable minister or bishop; first by depriving him of what was called clerical communion, that is the right to administer the sacraments, to receive the elements with the clergy, &c. This he says was "*temporary suspension.*" The next was the entire reduction of the party to the condition of a layman, and this he terms "*perpetual suspension*;" but he also calls it "*De-ordination* and *Deposition from the office and order and clerical function.*" And again he says, "This," viz. "*perpetual suspension* is commonly called *Degradation or Deposition*."

Thus far the author's positions are clear. The exclusion from office and clerical functions, or deprivation of clerical communion, is "*temporary suspension*;" the reducing a clergyman to the condition of a layman is "*perpetual suspension*," is "*degradation*," is "*deposition*."

And then the argument seems clear that if the term "suspension is used in a law, in context with and in contradistinction to "Deposition" or "Degradation," it does not mean the same thing; and not meaning the same thing it is not perpetual, which they are. But Bingham (Antiq. Book 17, ch. 4) also says, that "there is also some less noted and uncommon ways of censuring offending clergy. Among them we may reckon that sort of suspension which deprived them entirely of the exercise of their office, and yet allowed them to retain their title and dignity. This was a sort of middle way between a temporary suspension and a perpetual degradation; for they were still allowed to communicate among the clergy, and not entirely reduced to the communion of laymen." He then cites several examples. In one of them (that of Miletius) the Council of *Nice* made a decree that the offender might retain the bare name and honor of a bishop, but never officiate in his own Church or any other.

One consideration will be found to govern the great mass of the cases cited by the learned author. The judgments were pronounced by councils having full legislative as well as judicial powers in the premises. Thus they were pronounced by the Council of Ancyra, of Nice, of Ephesus, and of Agde. These councils then could clearly try the offender and create the punishment.

A similar observation applies, though certainly with not equal decisiveness, to the cases in Africa. Sentences of a modified character are placed also upon the ground of known and uniform custom, and we find in the case of Antonius that the very ground was insisted upon that the modification was against the law of the Church—one or other of the fixed sentences must be pronounced.

Before adverting to other principles which appear to govern these passages, the positions of another eminent canonist may be usefully stated. Engel (Jus Canonicum, Lib. 5, Tit. 39, sec. 11, &c.) comments largely upon this subject. The statements of Dens in his Theology (Dublin ed. vol. 6, page 388 et seq.) correspond with these of Engel. He states suspension to be a censure or judgment prohibiting Ecclesiastics from exercising their jurisdiction and ecclesiastical rights. He speaks of its being *ab officio*, or *a beneficio*, or both. He then notices that suspension is total or partial; the former suspending wholly from the office and profits—the latter from doing a particular act or exercising a particular authority or from a certain portion of the profits.

He adds, that the sentence of suspension being a punishment is to be of the strictest interpretation, (for example a suspension from office merely does not include a suspension from benefice) "unless the suspension from office be perpetual, and in effect deposition. The original is this—*nisi* suspensio ab officio esset perpetua, et in effectu depositio; tunc enim saltem per sententiam totaliter depositus vel suspensus, privandus beneficio esset; quia cum beneficio detur propter officium et functiones ecclesiasticas, qui, in perpetuum officio privatus est, merito etiam beneficium amittere debet."

Again—under the title *De Pœnis*, Lib. v. Tit. 37. 6,) he says that deposition is the deprivation of the clerical order, and is *verbalis aut realis*. The first is, when the execution of a clerk's functions and promotion to a higher situation is prohibited forever, although the clergyman thus *verbaliter* depositus, *seu quod in effectu idem est, perpetuo suspensus*, still remains a clergyman enjoying clerical privileges. The "*depositio realis, quæ communiter degradatio appellatur*," deprives the clerk not only of the exercise of his functions, but even of the clerical character, and every clerical privilege, so that he is to be held as one of the laity, notwithstanding that the character of holy orders is so indelible, that should the sentence be proven to have been obtained by false testimony, the party would be restored without *a new* ordination.

Again, in the Decretals (3 ii. 4) (cited 2 Add 663 note) speaking of those who were admonished to perform a duty, it is said, Si vero acquiescere contempserint, eos ab Ecclesiasticis beneficiis usque ad satisfactionem congruam suspendetis, et si ea suspensi presumpserint detinere, ipsos ab iisdem beneficiis perpetuo removere curetis.

Again, the sentences of deposition and deprivation exemplify the meaning of suspension. For concubinage it is "officio atque Ecclesiastico beneficio careant." Dec. 1, 28, 2. For adultery "depositus ab officio." For fornication, "Si quis Episcopus, aut Presbyter, aut Diaconus fuerit fornicatus, deponatur, et ab Ecclesiâ projectus, inter Laicos agat pœnitentiam."—*Ibid.*

The sentence in the great case of the Bishop of St. David's (Burn's Ecc. Law Tit. Bishops, Lord Raymond, Rep. 447,) is to be found in the 14th volume of State Trials, page 447. It runs thus: "Pronunciamus et declaramus Thomam Watson *etc.* ab omni honore, dignitate, et loco suo Episcopi Ecclesiæ Cathedris Meneven, cum suis juribus et pertinentibus universis, et ab omni officio et administratione Episcopali, et ab omni officio ecclesiastico, deprivandum, amovendum, et deponendum fore." The sentence then proceeds in the same form in the present tense, "Deprivamus, amovemus, et deponimus."

This, then, was a deposition from the Episcopacy, and a deprivation of all ecclesiastical benefices.

Upon these various authorities and examples many points of importance arise.

First, it is to be inferred that in some cases the punishments were inflicted by a power competent to legislate as to the sentence as well as judge of the guilt.

If there was no canon of our Church in the matter no man could doubt that the Court could have awarded such a punishment as the ancient tribunals had pronounced, and as neither the laws of the land prevented nor our own peculiar principles or rules forbad. Again, it is of great importance to notice that the power of remitting the sentence and restoring the delinquent existed either in the body pronouncing it, or in an authority controlling that body and capable of immediate action. "Imo post peractam pœnitentiam cum tali Deposito, Episcopus dispensare et ordinibus suis eum restituere potest." (Engel Jus. Can. Lib. 5, Tit. 37, 6.) The party *thus* deposed is the party perpetually suspended.

Again, the learned canonists cited expressly identify perpetual suspension with deposition. Let this point be carefully considered. The sentences, I repeat, are treated as the same, and degradation is markedly distinguished from them. Now, by the Canon 39 of the General Convention (1832) the terms displacing, deposition, and all like expressions are declared to be the same as degradation. A sentence of displacing or of deposition would be, without other words, a sentence of degradation. But suspension is all through the canons contradistinguished from deposition. When, therefore, deposition is made the same as degradation, perpetual suspension, its synonyme in the acceptation of these canonists becomes degradation also; and then the contradistinction confessedly existing cannot be between degradation and perpetual suspension, and must be between degradation and suspension otherwise understood, that is, terminable in some fixed manner. Thus I submit the argument derived from these venerable rescripts and decisions of the Church becomes unassailable. Let it be restated. The canonists quoted make deposition and perpetual suspension identical. The canon of the General Convention has made deposition and degradation identical. Therefore according to these authorities it has made perpetual suspension and degradation the same. The canons, and the trial canon especially, do yet declare degradation distinct from suspension. The latter cannot, therefore, be perpetual.

After all, the great principle upon which this question is to be solved must be this. What is the admitted meaning of the term suspension in England? In accordance with all principle, custom and history, this is the true source of construction as to the meaning of the Lawgivers. (See Preface to the Prayer-book.) The authority of all the leading English Commentators, the authority of at least one decided case, the strong negative testimony from the absence of a solitary precedent of such a sentence since law has struggled from arbitrary discretion to settled rules; all this forms an argument not easily open to cavil, never it is believed to be displaced by reasoning.

Again, let reference be had to ancient provisions wholly English. In a very learned note of Lyndwood upon Archbishop Langton's Constitutions, (cited 2 Johnson's Ecc. Laws of England, 1822,) in speaking of the various points of differences between excommunication and suspension he makes one distinction to be, "because the effect of excommunication already passed cannot be suspended, but the effect of the other sentence may be suspended."

In Archbishop Stratford's Constitutions (termed the Extravagants) we find that for the violation of a certain regulation as to apparators ordeputies, the suffragan or archdeacon offending should be "ipso facto suspended from office and benefice till they remove those who are thus deputed, whom we also suspend from the office of apparators ipso facto." To this passage the following note is added by Dr. Johnson, the editor: "Lyndwood and Sir Henry Spelman have it *perpetually* suspend. Lyndwood thinks this too hard, as every body else must; therefore I follow the Oxford copy and leave it out." (Johnson's Laws Ecc. 1342, 8) This is highly important. It proves that in some copies the word *perpetually* was inserted, while in the Oxford copy it was not. It proves that this prefix may have been used, and perhaps was used by the framer of the law, and it plainly proves that in the opinion of the annotator, suspension used *simpliciter* is not perpetual suspension. With respect to another of these provisions (Johnson 1342, 7) the editor states that Lyndwood asserts it to be a perpetual suspension, obviously from the force of the words "and that they do so remain."

In Archbishop Kemp's Constitutions of York, Johnson 1444, 2) the Abbots, Priors, &c. who violate the canon presented are to be ipso facto suspended from celebration of divine offices, &c. and from their dignity and office "*forever.*"

The work of Dr. Johnson is a collection of the ecclesiastical laws, canons, constitutions, &c. relating to the government and worship of the Church of England from its foundation. Throughout them all there is not a word to warrant the notion of a sentence of suspension indeterminable and at the same time irreversible.

Such a sentence is determined by efflux of time. It is determinable by an act performed or satisfaction rendered, or it is determinable by a power known, recognized, and every moment accessible and competent to pronounce its revocation. And even when the term perpetual or any equivalent term is used, this power of remission could be exercised.

Thus all antiquity speaks, and its voice is that of unqualified condemnation of the present judgment; thus does the canonical law of England speak, and it comes to us with the imposing power which the matured wisdom of more than 700 years can bestow. Thus does the common law speak; and it is no extravagant praise to adopt the language of English lawyers, that this is also "our best birthright and noblest inheritance." Nor does it seem possible that a principle of canonical law, thus time-honored, thus witnessed by the past and the present, is to fall before the hasty opinion of a single Court in a solitary case.

Compare the present sentence with all those records of ancient jurisprudence and all these precedents of modern days. It is not defined by time; they ordinarily prescribe a period. It is not to terminate upon performance, reformation, or satisfaction—and they fix such a boundary. It is never to be revoked and never mitigated, and that is a quality not merely repugnant, but abhorrent to the canonical law. In harmonious mercy and judgment that law meted out punishment in due proportion to offence; but it never barred the portal upon repentance; never until the obduracy of the culprit precluded the hope of amendment.

To revert to a position before taken. The Court must be supposed to have intended a legal sentence, they must therefore have contemplated a body competent to remit it, and that it would be remitted upon application to that body and satisfaction given. There does not appear the possibility of supporting it, except on this ground.

Where, then, does such a power reside? Clearly not in the Court which pronounced it. That Court is dissolved and its powers have terminated. It never can be reassembled to act in this case. As clearly also nothing can be done by the House of Bishops. The Court is entirely distinct from that body, although its members are the same, or a part of the same individuals. The Court acts under a distinct canonical provision for the particular case which has occurred.

But it may well be that such a power does rest in the General Convention. Whether it can be exercised by a declaratory act of that body expounding the sense of the term suspension and declaring the sentence void, or leaving that conclusion to be drawn by necessary inference, need not be discussed. But it can hardly be doubted that the power to supersede the decision can in some form be exercised by that body; though it may well be doubted whether even that body have the power to declare such a sentence equivalent to an extinction of jurisdiction and forever, and apply such decision to the present case.

I apprehend, therefore, that this sentence is to be understood as a suspension until the action of the next General Convention, or until its adjournment without action; and that unless this is its meaning it is inoperative and void.

H.

For the Churchman.

How it strikes a Plain Christian.

Mr. Editor,—As must have been the case with every affectionately attached son of the Church, the last four or five months have been to me a period of great and distressing anxiety. Its mournful events have resulted in the presentment, trial, conviction and condemnation of the Bishop of this Diocese. These several points have been subjects of extensive remark and discussion, both public and private. Every body has had something to say concerning them. Will you allow me to say a word? I ask it with a sad and serious heart, with a desire for peace, and in the hope of serving the Church.

Respecting the presentment, it is well known that some time was consumed in making it out. For some three weeks the public were apprised that such a thing was in contemplation, and would afford to every one ample opportunity to prove before a proper tribunal any charge he might have against the bishop. It struck me that the honorable and Christian course was thus to dispose of charges and bring them to the regular test, or to withdraw, and say *no more about them.* From all that came under their notice, the presenting bishops selected such specifications as were supposed to be susceptible of proof. It strikes me the charges which would not bear the test of the presenters, cannot, on any correct principle, be persevered in. So fair a chance having been afforded to prove all accusations against the bishop, I cannot but think that it is neither honorable, just, nor Christian-like, to persevere in the assertion of those which were withholden from the proof, or were not able to stand it. By being withheld they were shown to be nothing more than unsupported rumor; and I see not how their continued repetition can be otherwise viewed than as an "*adopting* rather than a *putting away* of "bitterness, wrath, clamor, evil speaking and malice." Eph. iv. 31.

With regard to the trial, conviction and condemnation of the bishop, it appears that the Rt. Rev. Court have submitted them to the scrutiny of the Church at large. There is, therefore, no disrespect to the Court in subjecting them to scrutiny; neither is there any wrong principle in this, in the estimation of those who hold not to the infallibility of ecclesiastical bodies.

The discussions that have arisen show that among our wise and good men the following different sentiments are entertained:—

1. That the verdict and sentence were justified and required by the testimony as elicited.
2. That the verdict was justified, but the sentence was disproportionately severe.
3. That the verdict was *not* justified by the evidence.
4. That the sentence is self-contradictory, and self-destructive, and, therefore, *ipso facto* null and void.

Now it strikes me, Mr. Editor, that the Court having invited an investigation of the whole matter these several points ought to be deliberately, calmly and fully discussed; for they include great principles in which the Church is permanently and very essentially interested. As the bishop's accusers have all had an opportunity and offer to be fairly heard and to make good their charges, if they could, this discussion need not—as in honor, justice and religion it *ought* not—to be encumbered, any further than the *record* demands, with matter calculated to bias the mind with feelings of personal animosity and vindictiveness.

Above all, let these matters be discussed in the spirit of prayer, and with frequent and devout supplication for God's directing favor and furthering help. If in all our troubles and misunderstandings, we had more of prayer and less of strife, how infinitely better would it be! I am sure your pious readers will thank you, Mr. Editor, for the excellent prayers with which you lately favored them in your paper.

But whatever may be the opinions entertained with regard to the trial, verdict and sentence, they do not affect the bearing of the latter on the subject of them. Those who think that the bishop has deserved punishment, must feel assured that he is suffering it in grievous weight. No one who knows him will doubt this. No one who has had an opportunity of witnessing the kindly affection which has always characterized his intercourse with his brethren—even those who differed from him in principles and views of policy—and the heart-felt and happy devotion with which he ever gave himself to his sacred official duties, as well those falling to his own proper lot, as those in which he could assist and relieve his brethren; and no one who has been in the way of knowing a tithe of the slander and insult which have been heaped upon him can be otherwise than feelingly impressed with a sense of the acuteness of the sufferings that, for some five months, he has been called to endure, and is now enduring!

A Plain Christian.

For the Churchman.

The "Distinguished Presbyter" from Connecticut.

Mr. Editor,—A title to distinction may be earned in various ways;—by the possession of wisdom and by the absence of it; by careful, cool deliberation, and by a hasty time-serving judgment. Some men plan leisurely and execute promptly—while others are impulsive and act without sufficient forethought. Some trim their sails to the popular breeze, while others, with the chart of the Bible and the compass of truth, pursue a course, regardless alike of the world's buffetings and the infidel's sneer.

I am at a loss for the name of the "distinguished Presbyter," whose letter was published in the last Churchman with ample editorial comments. We have so many *distinguished Presbyters* in Connecticut that a general reference to *one* is very indefinite, and therefore I cannot decide what *peculiar* claims the clergyman in question may have to "distinction and respectability." I cordially yield him, however, in his anonymous capacity, both; and had not his letter been such a remarkable specimen of comprehensive logic, I should have spared you, Mr. Editor, the trouble of this communication.

I had hoped that the New York difficulties would have been suffered to take their own course, without the "intermeddling" of Connecticut; and though my impressions since the publication of the trial have somewhat changed in regard to the main points of the case, yet I have silently acquiesced in the decision of the Court, and written not a line to bring upon it the obloquy of the public. Our own Diocesan paper has endeavored to steer clear of an open expression of opinion in the matter, but with all its cautiousness, *non diu pax Albana mansit.* The "distinguished Presbyter" may have a little popedom of his own, and if he had undertaken to speak the sentiments of all "unbiassed men" belonging to it no complaint would have been made. But when he is so immodest as to express an opinion for "the whole body of [Connecticut] clergy and laity," and for all candid men in general, it seems to me that his logic is a little too comprehensive, and that before stretching his wings so far, he ought to have reflected whether he can thus overshadow the land of steady habits. I yield to no one in respect and esteem for my bishop. I will go to the death in maintaining him in the exercise of his proper rights and prerogatives, but I am not bound to believe in the infallibility of his judgment. I am not bound to throw away, and a Low Churchman would never ask me to do it, my Christian liberty in order to become a dutiful and canonical presbyter. It is to be regretted that motives in this unhappy case have been impugned—that crimination and recrimination have been so abundantly put forth. However it may stand with others, I believe Bishop Brownell, from a long personal acquaintance with him, incapable of a sinister act, and I can reconcile his vote in the late trial with integrity of purpose and a conscientious discharge of duty. Two jurymen may be equally honest in rendering different verdicts upon the same testimony.

The "distinguished Presbyter" is characterized as "*old*," but he has not lost all the fire of youth, if we may judge from the vigor of his pen. Bishop Onderdonk's usefulness may be terminated. In the present defect of our canonical laws there may be no redress, but is it *Christian* to speak of him as a "forlorn, *despised* and broken idol?" Allowing him to be guilty of all that has been charged upon him, is it *Christian* to speak of him as "a *sapless* tree?" Is it any where intimated in the Bible that our hatred of sin must extinguish our *tenderness* for the sinner? If the Connecticut Presbyter, by any mishap in his parish, should be shorn of his rectorial prerogatives, would he not think it rather hard and unchristian for the people of his long charge to turn upon him and taunt him as "a *despised and broken idol*," or "a *sapless tree?*" The better philosophy of Christianity teaches, "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

"An Unbiassed Man."

Connecticut, March, 10, 1845.

For the Churchman.

Mr. Editor,—The Protestant Churchman, of the 8th March, which has just met my eye, disposes of my remarks on the *ex post facto* application of the Canon of 1844 to the case of Bishop Onderdonk, with the flippancy with which it is not unusual to dispose of objections which cannot be answered. If the Editor did not comprehend them, he should have had decency enough to say nothing about them, or to say what he did say in a manner that would not have disgraced the name of a religious journal.

That a Canon which punishes an act in a way in which it was not punishable by law when it was committed, is *ex post facto*, unjust and immoral, seems not to be questioned. A Canon that purports or professes to do this, it seems also to be admitted, is void. A sentence that so interprets a Canon as to give it this effect, it must also be admitted is void.

How happens it then, that the sentence pronounced against Bishop Onderdonk, is not liable to this objection? The Canon that inflicts suspension, was passed in 1844, and no Canon inflicting that punishment upon a Bishop, was ever before enacted in this Church. The sentence applies it to an offence in 1837, when there was no Canon directing it to be so punished. By what law has Bishop Onderdonk been punished? The act, if it was an immorality, was no doubt prescribed by the moral law: but what law institutes the *punishment* that has been inflicted? Is it a law that existed in 1837? Was the offence punishable by suspension at that time? Or is that punishment first authorized in such a case by the Canon of 1844?

Now listen to the answer that is given to these questions by the Editor of the Protestant Churchman:—"Had Bishop Onderdonk been tried and convicted for infringing some merely technical regulation prescribed by a Canon passed after the offence, no tribunal could have been found to convict him: but the law under which he was tried was of no ex post facto enactment: it is coeval with the world: it is the eternal law of right and wrong, the law of purity and sound morals; and never have we known its dignity and essential character so awfully misunderstood as in this puerile attempt to confine its power, influence and prerogative within the limits of human legislation."

These are brave words—something more brave than intelligible,—though this is not the place to inquire what is meant by claiming to extend the "power, influence, and prerogative of the law of purity and sound morals beyond the limits of human legislation." But the question being whether the *punishment* was not *ex post facto*, the answer is given that it is not, because the law under which the Bishop *was tried*, "is coeval with the world—is the eternal law of right and wrong—the law of purity and sound morals!" Now is it not supreme impudence in such a writer to tax an objection with puerility, when he does not comprehend it, nor even his own answer to it, nor perceive that the answer has nothing to do with the objection? The objection is that the Bishop is punished with the ex post facto punishment of *suspension*, ordained by the Canon; and the answer is gravely given, that it is not an ex post facto law, "but the eternal law of right and wrong," namely, that *suspension should be the punishment!* Who doubts that immorality has always been an offence by the eternal law of right and wrong? Who has said any thing to the contrary? Who denies the right or the duty of the Church to pass a Canon ordering it to be punished with that punishment which she deems appropriate, consistently with the laws of the land? Who questions her right to have passed such a law on the very first day that her Convention ever met? Who denies the right of her first Convention to enact, that if ministers gave themselves to drinking and riot, they should be liable to admonition, suspension, or degradation, as the nature of the case might require? Who questions the right of the Convention to make a like provision in 1829, for punishing with admonition, suspension, or degradation the whole circle of scandalous, disorderly or immoral conduct by ministers, the violation of the Canons, or the preaching, or inculcating heretical doctrine? Or finally, who disputes the power of the Convention in 1832, to apply these specific punishments to "any crime or gross immorality, disorderly conduct, drunkenness, profane swearing," &c.? None of these Canons prescribed a mode of trial. They annexed a specific punishment to certain offences, that were so, by the "eternal law of right and wrong," and they did nothing more. To what purpose did they do all this, if both the offence and the punishment existed before by the same eternal law? The question concerns the *punishment* which was first instituted in the case of Bishops by the Canon of 1844, and not the *immorality* to which it is applied. Let the Protestant Churchman try his hand at meeting the objection to the *punishment* ex post facto, and lay aside his grandiloquent strain about "the power, influence, and prerogative of the law of purity and sound morals."

Perhaps the Editor thinks that he does meet it by saying that "the Canons of 1841 and 1844 declared no new offences, and prescribed no new punishment; they merely provided the mode of trying the members of the Church (Bishops meaning) for offences at all times denounced by the Church." But it is not enough to say this, for it is the very point in dispute. The Canon of 1841 did not prescribe any form of punishment. The Canon of 1844 does prescribe a punishment never before prescribed by the Church for the offences by bishops which it enumerates, some of which are immoral offences and some are not, or may not be. It is a new punishment of offences by bishops in our Code of Canons. How does it appear that it is not a new punishment of those offences, in every lawful view of the case? This is the point to which attention should have been given, without attempting to escape from it in a cloud of words. All that the Canon provides, says the Editor, is "the mode of trying the members of the Church for offences at all times denounced by the Church." This is not true. It prescribes *specific punishments* for those offences by bishops. If by *denouncing* them he means that the Church has always so *punished* them, without any Canon to that effect, let him endeavor to prove it. What Church has so punished them without a Canon? Certainly not the Church in the United States. She never attempted so to punish them, as bishops, until the Canon of 1844. What other Church has done it? Let us hear the name of the Church, and let us see whether the punishment has been inflicted before it was prescribed by a Canon. The point objected is that the punishment by suspension of a bishop *is new in this Church.* If it is, the quotation from Chancellor Kent saves all further argument. The Canon is ex post facto if it was intended to "render the act punishable in a manner in which it was not punishable when it was committed;" and the sentence is ex post facto if it has so applied the Canon, whether the Convention so intended it or not.

If the Editor holds that the Canons of 1789 and 1829 and 1832, when they speak of *members* include *bishops*—or that the Canons of other Churches punishing bishops by admonition, suspension, or deposition, bind this Church—or that the tribunals constituted by the Convention of this Church, have authority to punish moral offences, where there is no Canon annexing a punishment, let him say so, and then it may be hoped that the question being fairly stated, will be intelligibly argued. What does morality gain, what does the Church gain, by holding what the course of legislation in the Church negatives? A present purpose it is true has been gained, but a general purpose has been defeated. The general purpose in all penal legislation is certainty. Make the law and prescribe the punishment as you deem expedient, and let it be essential in the cases to which it lawfully applies. The Convention has made such laws repeatedly, upon the ground that they are necessary in regard to moral offences, as in regard to the infringement of what the Editor calls "technical canonical regulations." Establish the position that it is unnecessary in regard to moral offences, and then not only are the Canons prescribing specific punishments for such offences useless, but for a moral offence of any grade, committed at any time, a Bishop may not only inflict upon his clergy any of the three punishments, admonition, suspension, or degradation, but it will require a Canon to prevent his inflicting any sort of censure that has ever been adopted in any Church, if he thinks it more appropriate or effectual. For the future every class of moral offence by members or bishops is now provided for by canonical punishment. What does the cause of justice or morality profit by punishing a previous act under a subsequent Canon, at the expense of the principle that in the Church as well as in the State, an offender is to be punished only according to the law? If a Canon prescribing a punishment for a moral offence is unnecessary, upon what principle is it necessary for trying the offender?

Neo-Cesarea.

March 15, 1545.

For the Churchman.

Tracts for the Seasons.

NO. IX.

The Church's tender concern for the spiritual welfare of her children is beautifully illustrated in the variety of spiritual improvement which, by her proper prayers, praises, and selected scriptures, she would have them make of her sacred days and seasons. Eminently is this true of the Glorious Easter time. There might be danger of a too sudden change from the sadness of Lent and Passion Week to the exultation of Easter. There might be more of triumph than is meet for sinners, if there were nothing to qualify the joy with which they hear that *the Lord is risen indeed.* She, therefore, bids them at once note what is written in Scripture, as lessons to be laid up deeply in the heart, and followed faithfully in the character and life, on this wise:—"Christ our Passover is sacrificed for us; therefore let us keep the feast; not with the *old* leaven, neither with the leaven of *malice* and *wickedness*, but with the unleavened bread of *sincerity* and *truth*." "Reckon ye yourselves to be *dead indeed unto sin*, but *alive unto God* through Jesus Christ our Lord." "If ye then be risen with Christ, *set your affections on things above.*" "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in *newness of life.*" "Yield yourselves unto God, as those that are *alive from the dead.*"

Such are the *Easter-Day* counsels and admonitions, drawn by the Church from that treasury of Holy Writ which is committed to her keeping, and of whose divine authority she is the witness. They enforce the Great Christian *duty of renovation* or *newness of life.* This, therefore, is now a peculiarly seasonable subject of consideration. The expressions used in Scripture to denote it are sufficiently explicit to give a proper idea of it. They represent it to be so thorough as to give a direction to the views, a turn to the thoughts, dispositions, and affections, and a character to the life, diametrically opposite to those which are the result of an unrestrained indulgence of nature, such as man's fall has made it. And when we look into the world, and see the effect of that indulgence, the reasonable mind must be satisfied that such a change is necessary for the consistency of man's character with the obligations and responsibilities laid upon him in God's word as the creature of His forming, the object of His perpetual care, love, and mercy, especially as manifested in redemption, the subject of His just and holy government, and a being on whose character and demeanor here is suspended an eternity of happiness or wo. A comparison of the practical requisitions of the Gospel with the daily exhibited character and workings of man's natural heart, proves to demonstration that that heart must be changed, and the life issuing therefrom renewed, before man can fill his safe, consistent, and proper place in this probationary state.

From the figurative nature, however, of many of the terms used in Scripture to denote this change, there is danger of imbibing erroneous impressions with regard to it.

"Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." These words were probably designed to give that figurative view of the subject which the Church has more fully expressed in her Baptismal Services—"As Christ died and rose again for us, so should we who are baptised die from sin, and rise again unto righteousness;" and which the apostle indicates when he calls on inactive and careless Christians to *arise from the dead.*

Here the change in question is represented as *a resurrection from death.* Other passages of Scripture speak of it as not improperly admitting the idea of *a new birth.*

From these figurative views of the subject, the mistake has arisen, that as in the resurrection of the dead, and in natural birth, God's operation alone produces the effect, and there cannot be any thing like co-operation in the subject; so in this spiritual resurrection, and this spiritual birth, the subject, incapable as a lifeless corpse, or an unborn child, to do any thing for himself, must wait the moment when the irresistible fiat of Jehovah will produce the wondrous change.

This error grows out of the improper and dangerous expedient of forcing figurative language to an interpretation beyond what the subject will admit; whereas its interpretation should always be governed and limited by *the nature of the subject.* Figurative allusions are never intended to be full descriptions. Their legitimate design is merely to illustrate and enforce some one or more leading points of resemblance between the subject proper and its figurative symbol. Figurative language, too, should, in all cases, give place to that which is plain and literal on the same subject.

Our Saviour declares that the coming of the Son of Man shall be like that of a thief in the night. It is obviously absurd and impious so to interpret this as to make the figure minutely descriptive of the subject intended to be illustrated by it. There are many points in the figure that must necessarily, from the very nature of the subject, be entirely discarded in the interpretation of it. The *suddenness* and *unexpectedness* of the Son of Man's appearing, and its consequently finding many unprepared for it, are obviously the only points that would have been intended to be inferred by this figure.

The operation of the same obviously necessary principle and rule is also the only guard against such a perversion of the parable of the unjust steward as would sanction and recommend his fraud. The nature of the subject evidently confines the interpretation of this figure to recommending for the imitation of Christians, the care, wisdom, and prudent forethought, which characterize men of the world.

The same principle applies to the proper understanding of the figurative allusions to the Christian change and newness of heart and life as a new birth and a resurrection from the dead. According to this principle, the interpretation of figurative allusions is to be kept strictly subordinate to the essential nature and properties of the subject intended to be illustrated by them. Inseparably connected with the essential nature and properties of the subject now in hand, is the cardinal truth that man is a moral agent, responsible for his character and actions, sent into this world to prepare himself for a better, and therefore gifted with all necessary power of will and deed.

Consequently this spiritual renovation or change of heart is enforced in Scripture *as a duty for which man is responsible.* "*Put off*, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and *be renewed* in the spirit of your mind; and *put on* the new man, which, after God, is created in righteousness and true holiness." "*Let us* cast off the works of darkness, and *let us* put on the armor of light." "Awake thou that sleepest, and *arise from the dead*, and Christ shall give thee light."

Here the subject is urged in a style not to be misunderstood. The passages illustrate the uniform agreement of Scripture with the great truth, essentially interwoven with the nature that God has given us, that we are ourselves to be instrumental agents in this great change. And does God assume the appearance of one mode of dispensation towards His creatures while another in reality exists? Are we exhorted, commanded, and warned, to do what we are not enabled to do? Are we threatened with the loss of our souls for delaying that which cannot be effected until, at a certain time eternally decreed, a miracle is wrought irresistibly to force its accomplishment? Are all thus exhorted, commanded, warned, threatened, for what can possibly concern only a certain number designated from eternity?

If not, we must not put upon the allegorical representations of a change of heart and newness of life as a birth or resurrection, any sense inconsistent with its being an act in which ourselves are responsible agents.

The only just view which the nature of the subject, as God Himself has established it, will allow us to entertain of these figurative allusions, is, that they forcibly illustrate the greatness of the contemplated change, and the universal influence which it should have in *renewing the man.* The subject of this change should so die unto sin as no longer to live in the wilful commission or desire of it; but to manifest affections and dispositions of heart, a habit of life, and a course of conduct, so different from those of fallen and depraved nature, as to evince a *new* and *another* life, governed by other principles, influenced by other motives, and directed to other ends, than human depravity suggests; and spent as one not to cease here, but to be eternally prolonged.

But how is this? To be a faithful Christian, must a man be perfect? To be truly religious, must he be unspotted? To entertain a scriptural hope of heaven, must he on earth display celestial purity? Who then can be saved? If the Lord should be extreme to mark what is done amiss, who can abide it?

God's word gives us no right to expect, even for the best of men, entire exemption, in this world, from the sad effects of the depravity and corruption of their nature. They should ever be humbled and self-abased for the extent of their natural depravity; and be warned *never to remit* their exertions in holiness. They can stop at no point, and say that their salvation is sure. They should be always watchful over themselves, always humble, and always striving; for they are never safe until their mortal probation is ended *in the Lord.*

The consideration of his native unworthiness and inability should invite the Christian to devout and lively gratitude for that mystery of love in the mediation and intercession of the Son of God, which not only confers grace to enable us to comply with the conditions of salvation, but also provides Christ's vicarious merit to render those conditions acceptable and available. Agreeably to this all-merciful plan of grace and salvation, if we are faithful and sincere; if we humbly depend upon the influences of the Holy Spirit as alone sufficient for our soul's welfare, and in this light earnestly seek them, and faithfully endeavor, in their strength, to cease to do evil and learn to do well; if we are truly humbled for our natural corruption, sincerely penitent for our offences, and sensible of our utter unworthiness; and if, with evangelical repentance and faith, we look to the great sacrifice of the cross as the only source of pardon, grace, and mercy;—imperfect, and devoid of merit as they are, our services will be accepted and rewarded through the intercession of the Mediator between God and man.

In the light of these cardinal truths, and grateful that we have such a hope when we must look in vain, and wait in vain, for evidence of perfect or meritorious righteousness, we may proceed to consider a few particulars which the Scripture account of newness of life suggests as essential to that character.

It supposes the utter renunciation of the idea of inherent merit, or inherent capability. It supposes a full and deep conviction that all our will and power to do good are the gift of divine grace, the operation of the Holy Spirit on the heart; that this operation, by virtue of the universality of the Redeemer's mediation, extends to every man, enabling him to commence a religious life; and that means are appointed, in the humble, faithful, and devout use of which that operation will be continued and increased, enabling its subject to advance, through holiness here, to everlasting happiness hereafter.

That this holiness, however, meets the reward of this happiness, arises in no degree from its own merit. Even in its highest excellence it will be attended with failures and imperfections utterly unfitting it for acceptableness with God, and entirely depriving it of all claim to reward.

Therefore the renewed Christian will not suffer his hopes to aspire to future recompense because his services are in themselves acceptable, or worthy of reward. All his hope arises from faith in the intercession of his Redeemer as alone purchasing acceptance and blessing. He lays his unworthy offering before the throne of grace, simply as a required duty, trusting solely in the unmerited love and mercy of God through Christ for its being received; and blessed as a condition of His favor.

With these fundamental principles, and knowing that his personal holiness, though necessarily sadly imperfect, must, to be acceptable, be devoid of those failures which speak insincerity, unfaithfulness, inattention, indevotion, or wilful neglect on his part, he strives, through grace diligently sought and carefully applied, to live in that newness of life which is an indispensable requisite of the Gospel. And from a course marked by indulgence of the evil dispositions and wayward propensities of fallen nature, this is so great a change that instead of beholding sin with indifference, he regards it with bitter compunction, with a perfect hatred of it, and with most sincere resolutions, and constant and unwearied endeavors, to renounce it. It is a change by which, instead of making a distinction between the more palpable sins, and those whose convenience, and subservience to pleasure or interest, procure for them the character of being less guilty; he regards every offence against the law of God, however small it may appear, as inconsistent with the Christian profession, and most dangerous in its consequences. It is a change by which, instead of pursuing pleasure or worldly interest as his main object, and religion as only secondary, he devotes to *this* his most anxious thoughts, his most constant study, and his most vigorous, devoted, and persevering exertions. In the pursuits of life he engages with a strictness of principle, a fairness and undisguisedness of deportment, a moderation of care, a sense of dependence on God, and a habit of seeking His blessing in humble faithful prayer, which make the *Christian* ever conspicuous in his character and conduct. In whatever of worldly comfort and enjoyment it may please his Maker to place within his reach, he is governed by strict Christian moderation and temperance, and by the most jealous care that his heart be not drawn off from that lively sensibility to the sinfulness of sin which is essential to the purity of evangelical morals, and is one of virtue's strongest guards; from constant devout affection; and from fidelity and delight in religious exercises, and a preference of them to all worldly concerns and enjoyments. Religious retirement, reading, and meditation, private and domestic prayer, the hallowed seventh day, the Church's holy days and seasons, and the devout solemnities of the temple and the altar, witness his purest pleasure, and shed their happy influences over him in all his social intercourse and social duties, giving rule to his principles, dispositions, and conduct, and marking all with sincerity, purity, consistency, faithfulness, and charity. Nor is the renewed man a stranger to those self-denying and self-crucifying duties of abstinence and fasting, so lamentably proper and needful for sinners, so clearly required in Scripture, and in so interesting and profitable manner provided for by the Church. This change of the renewed heart is so great that the religion of its subject, instead of ministering to the views of Satan when he would stamp a holy character on the indulgence of pride, boastfulness, vain glory, censoriousness, and unrighteous judgment, is the genuine influence of the meek, humble, self-subduing, and charitable spirit of the Gospel; that spirit, one of whose cardinal rules of principles and conduct is that pure precept of inspiration, *In lowliness of mind let each esteem other better than themselves.* It is a change so great that trials and afflictions, instead of hardening the heart and roughening the temper, soften and tranquillize them; and instead of producing ungrateful thoughts of God, draw the sufferer still closer to Him. It is a change so great that death, instead of being the cruel king of terrors, is a messenger of love, calling him to life and bliss eternal.

Such are the change of heart and newness of life which the Scriptures represent as indispensable to the Christian character and hopes here, and to everlasting life hereafter. They are attainable only by the help of the grace of God through Jesus Christ; and that is promised as a blessing upon humble, faithful and diligent use of the divinely appointed means. These are provided in the Holy Catholic Church. In the regenerating sacrament of admission thereinto, we cannot doubt, grace is imparted which, duly cherished and applied, will carry forward the principles, affections and powers of the Christian life, through the true and acceptable service of God here, to the consummation of eternal reward hereafter. The way and means hereunto are fidelity in the public services of the Church, especially that in which it *shows the Lord's death*, in seeking the spiritual counsel and direction of its priesthood, and in all those devotional habits, and duties and exercises of practical piety and morality, which befit the subjects of God's covenant in Jesus Christ.

Yet so deeply rooted are the frailty and imperfection of our fallen nature, that though regenerate and made God's children by adoption and grace, and though as faithful to the claims and obligations of this blessed principle as that nature will admit, still will the very best of men have abundant cause to humble themselves under a sense of their sinfulness and unworthiness, and to pray for the daily renewal of the Holy Spirit.

But where is he who has indeed done all he could to keep the holy renunciations and obligations of his baptism? Where is he who has effectually separated himself from the service of the world, the flesh, and the devil? To every negligent and careless Christian, as well as to the more avowed, shameless, and hardened sinner, God's word addresses the language of serious warning and expostulation. Unless he repent he will perish. Unless he be converted he must be cast out from the promised blessings of the covenant. Unless he walk in newness of life, he has nought before him but a fearful looking for of judgment and fiery indignation. Let him not yield to the miserable delusion that he must wait for a call. Calls are constantly given. Every new mercy is a call. Every affliction is a call. Every opportunity of attending God's service and hearing His word is a call. Every evidence of the transitoriness and uncertainty of aught in this world on which our affections may be set or our care bestowed, is a call. Every summons to a fellow mortal to leave the world is a most powerful call. The constant declarations of Scripture that eternity is at stake, that heaven may be lost and hell encountered, and that we can at no moment be sure that the next will be added to our probation, are a perpetual call, which to resist is the blindness of delusion, and the madness of folly and presumption.

May the Holy Ghost press such solemn considerations effectually home to our hearts! May He check us, if, forsaking the true and living way, we are pursuing that which leadeth to destruction! Especially may He save us from the danger of *delay*, lest the night of death close upon us, and the things which belong to our peace be forever hidden from our eyes!

B. T. O.

The Churchman.

New York: Saturday, March 22, 1845.

The Prayer Book says that "Easter-day * * is always the first Sunday after the full moon, which happens upon or next after the 21st day of March; and that if the full moon happen upon a Sunday, Easter-day is the Sunday after." This year Easter Day is Sunday, the 23d of March, which is also given in the Almanacs as the day of the Paschal or Easter full moon; and the question is asked, How is the observance of Easter on the day of the full moon, being Sunday, to be reconciled with the rule of the Prayer Book that it shall be observed on the Sunday after?

Notwithstanding all that has been written on this subject, we are inclined to think that we shall simplify the matter for many readers by answering that Sunday the 23d instant, is *not* the day of the full moon, i. e. not the day according to the Prayer Book, or Ecclesiastical Calendar. According to this Calendar the day of the full moon this year is Saturday, March 22d; and the 23d being the first Sunday after the full moon is, therefore, according to the rule of the Prayer Book, Easter-day. Thus the rule of the Prayer Book is self-consistent and strictly observed; there is no departure from it in practice; nor, as far as it is concerned, is there any discrepancy to reconcile.

But how comes the Ecclesiastical Calendar to put the Paschal full moon on the 22d, while the Almanacs put it on the 23d March? This is the question to be solved; and the simple answer to it is that the Ecclesiastical Calendar is constructed on a different principle from the tables in the Almanacs.

The ecclesiastical tables are constructed on the supposition that in every revolution of nineteen years the sun and the moon will occupy the same relative position; so that if the moon be full on a given day, e. g. the 22d of March, it will be full again nineteen years after on the same day. The convenience of the supposition is obvious; for we have only to calculate the days of the full moon for nineteen consecutive years, in order to be able to construct tables by it forever: since whatever be the day of the full moon in any one of the nineteen years, the same will be the day of the full moon nineteen years after, and so on in every successive nineteen years forever. The value of the number for computations of this sort has gained for it the name of the *Golden number*; and the revolution itself (of nineteen years) is sometimes called the *Metonick* cycle (or circle) from Meton the Greek astronomer who discovered it.

This supposition, however, wants about an hour and a half of being precisely accurate. That is to say, if the full moon happens on a given hour and minute of a day in the present year, the time of the full moon at the expiration of nineteen solar years will vary from the time in the present year by about an hour and a half. Still the rule is sufficiently exact for practical purposes, and is adopted in the construction of the Ecclesiastical Calendar for the sake of convenience and uniformity.

The tables in the Almanacs, being constructed on a more exact observation of the heavenly bodies, give a nearer approximation to the truth; we say nearer, for all notation of time is but an approximation, being always, except for the passing moment, either too fast or too slow.

The discrepancy then is not, as is supposed by a writer in the Christian Journal for February, 1818, and by others, between the rule of the Prayer Book and its tables, which are consistent the one with the other; but between the Tables of the Prayer Book which are computed by the aid of the Golden number, and the Almanac tables which are conformed to astronomical time. The advantage of the Ecclesiastical computation for securing uniformity, is well illustrated by Mr. Perkins, in a communication originally inserted in our paper, and quoted in the Churchman's Almanac of the present year; to which the reader is referred.

Besides the communication of "An Unblassed Man" we have received two others ("Consistency" and "Amicus Veritatis,") both well written, though commenting in rather severe terms on the letter of the Connecticut Presbyter, published in the Churchman of the 8th inst. We think one article on the subject sufficient, and we have given the preference to the one published in to-day's paper in consideration of its more moderate tone, of the Diocese from which it comes, and of the station which the writer holds in that Diocese.

We are sorry to see that the same distinguished Presbyter has availed himself of the same vehicle to disseminate through the Diocese another letter of similar design and tendency to the former. If his remarks simply bore on ourselves (though we endeavored to give no personal occasion for retort) we should not complain; but we do complain that while we directed our remarks to the defence of our Standing Committee, he should again throw himself into the organ of the opposition and renew his assault on "the ground assumed and the course pursued by the Standing Committee." How does this comport with the Presbyter's exhortation, "Let every one who loves the Church strive and pray for peace?"

The Connecticut Presbyter thinks that the course of our Standing Committee "is calculated to keep the Diocese in a ferment, to array party against party, and to awaken and perpetuate feelings of resentment and hostility, which will utterly forbid the hope of harmonious action at the next Diocesan Convention."

Supposing these evils to come upon us, we cannot see a shadow of reason or justice in laying them at the door of the Standing Committee. Have they suspended the Bishop? Have they opposed his resignation? Have they laid the Diocese under an interdict or brought it to its present state of stagnation? They have done nothing of the sort. The Diocese has been placed by others in its present helpless and unexampled position, and the Standing Committee have done no more than make an honest and conscientious effort to relieve it of a part of its embarrassments. If they have been successful all who desire the prosperity of the Diocese must rejoice; if unsuccessful, they are still entitled to our thanks for their effort.

We are not insensible to the distress of the Diocese. It is great and has given, as was no doubt expected, new activity and importance to the opposition and its organ. But we cannot consent to see the responsibility shifted from the eleven Bishops to whom it properly belongs to our Standing Committee, who have done what they could to remedy it. And we can all but think that any man who will unite with the opposition on such a pretext shows that he only wanted the pretext, and that his heart was with them before.

We repeat it: it is the eleven Bishops who have either willingly concurred in, or by their vote for deposition have given occasion to, the self-contradictory sentence of a revocable suspension which is yet impossible to be revoked; it is they who are responsible for the present anomalous position of the Diocese, and all the evils which have grown or may yet grow out of it. THEY have put us in this situation; let THEM get us out of it, or take the responsibility of its continuance.

We pointed out obstacles to a resignation growing out of the very sentence of the Court; urging, among other things, that the suspended Bishop could not even tender a resignation without violating the very sentence which the Court has imposed. And what says the Connecticut Presbyter to this? "It seems," he says, "there are technical difficulties in the way of resignation. Be it so. I am sure there are no insurmountable difficulties, unless they be found in the temper and disposition of the suspended Bishop and those who claim to be his exclusive friends." In plain English he is sure that the same Bishops who brought the Diocese into its present position, by imposing an uncanonical sentence, may with equal ease extricate us from our embarrassment by sanctioning a violation of their own sentence! Possibly he is right; and certainly it is not for us to deny that if "technical difficulties" have been surmounted in the one case, they may be surmounted in the other.

"Let him, [the Bishop,]" continues the Presbyter, "avow his *desire* to resign, and let his friends second his design, and the difficulties will soon vanish." The deposing Bishops, then, who are mainly responsible for the present stagnation, are dependent, in order to escape from their responsibility, on a "desire" of the suspended Bishop! Let him only avow the desire to resign, (whether his friends second it or not is a matter of no moment,) and the Bishops who are exclusively empowered by the last Canon on the subject to accept or refuse the resignation, will scatter all difficulties to the winds! If the tender of resignation be an infraction of the sentence, the bishops may pardon it; if it be regarded as involving an additional grievance, the bishops may impose such grievance; or if as an escape from part of the punishment, the bishops may grant a dispensation to this effect. All these are "technical" difficulties, and may be easily surmounted by the plenary power of the Bishops who may explain the sentence of the late Ecclesiastical Court to their liking, forgive and therefore punish an act of disobedience to its sentence, add to or take from its penalty at their pleasure! If the Bishops really have this power what is the use of Canons? If they have it not, why are the grave objections which we have urged against a resignation dismissed with the light remark that they are merely "technical," and easily surmountable?

If it be said that Dr. Onderdonk has been suspended merely as bishop, and not as Bishop of New York, and that therefore the severance of his relation to the Diocese is entirely compatible with his sentence, we answer as before that although *we* have inclined to this view, (which would leave the Bishop free to receive candidates, appoint examiners, give letters dimissory, procure the services of other Bishops, &c.,) yet a severer construction has in fact and almost unanimously been given to it. It has been ruled by common consent that he is suspended from his powers of jurisdiction as well as his sacerdotal powers, from the office of Bishop of New York as well as from the office of Bishop; so that he has no more power to surrender or in any way to exercise the one office than the other.

We should be glad to know what authority there is for this remarkable declaration, that if Bishop Onderdonk only avow a desire to resign, all difficulties in the way of resignation will be removed. Is it a mere guess of the Connecticut Presbyter? If so, it does not prove that the Bishops have the power to accept a resignation of the suspended bishop, or that they contemplate the exercise of such power: it does not show that resignation is *practicable*, which is the point that we desire to see proved. Or is the declaration authorized by the Bishops themselves, or by any one of their number? If so, then indeed a different face is put upon the matter. For if the Bishops who have voted for or given occasion to the sentence, would themselves frankly make this overture; if they would say to the suspended bishop, "Sir, in our desire to punish you we have unhappily involved your diocese in serious embarrassment, and ourselves in a most awkward and painful responsibility, from neither of which is there any escape unless you resign;" and if moreover they would show reasonable proof of their canonical ability as well as wish to accept the resignation of a suspended bishop during his suspension, then we think the suspended bishop would be bound to take the overture into grave consideration. And if in view of such an overture the suspended bishop should "avow his desire to resign," we think it highly probable that his "friends," the Standing Committee included, would "second his design."

Now if the Connecticut Presbyter is anxious to bring about a resignation, why will he not set about it in a quiet and practicable way? Let him apply privately to the bishops, get them to define the meaning of their sentence, and bring them to say that the suspension does not so tie up the suspended Bishop but that he is free to surrender his diocesan jurisdiction; and then his proposition for resignation, instead of going to swell a vain clamor, will have some approach to a substantive form and come before us in a practicable way. Will he do this? If he will make the attempt, we have no doubt that a portion of the bishops will be happy to second it.

We are not surprised that resignation should be regarded as the knife that is to cut the Gordian knot with which the Diocese is bound; it is a natural effect of impatience to seize on the first weapon at hand; but we are, or at least we should, in reason, be surprised that our Standing Committee should be blamed for not advising the Bishop to resign. Let it first be shown that the members of the late Episcopal Court wish to remove the penalty which they have imposed so far as it affects the Diocese; secondly, that they have the power to remove it; thirdly, that they have signified their wish and power to this effect; fourthly, that they have authorized the suspended bishop to believe that he may as bishop, and on a matter pertaining to the exercise of an Episcopal function, ask the advice of his Standing Committee; fifthly, that the suspended bishop concurs in this wish and judgment of the late Court; and lastly, that he has in pursuance thereof consulted the Standing Committee, and then, and not before, will be the time to blame the Committee for not advising the resignation. If the Diocese ought to be exonerated from its share of the penalty inflicted on it by the Court, and if resignation be the best way to extricate it, we shall still firmly contend that the *initiatory* step towards a resignation ought not to come from the Standing Committee; whose duty (as well as that of the Convention which it represents, and of the Diocese at large,) is, as a Connecticut Presbyter ought to know, to assist the Bishop in the duties of his office, and not to induce him to leave it; to help him in his office and not to drive him out of it.

We shall conclude these remarks with an extract from a private letter addressed by a clergyman in the interior of the Diocese to one of our brethren in the city, the spirit of which is in accordance with the excellent advice of the Connecticut Presbyter, that we should submit to authority and strive for peace.

"I cannot advise the Bishop to resign, but will stand by him as long as he stands by himself, (if he *choose* to resign that is another matter,) because he has been *adjudged* guilty, and is now suffering the punishment meted out to him by a *lawful* tribunal, and I have no right to advise him, by his *own* act, to augment his punishment—least of all have I a right to advise him to commit official suicide.

"Such a precedent would be fraught with danger. It would countenance and inflame the desire of change, which is already so portentous of evil in our day. It would go far to legitimate the 'world of iniquity which setteth on fire the course of nature, and is set on *fire of hell*.'

"If the Bishop has sinned, I will maintain that the *Diocese is not innocent*. And as a lawful tribunal has so said and subjected him to punishment accordingly, and with him the Diocese, we have no right to terminate our sufferings by an act of our own. Who can doubt that the Diocese has held the truth in unrighteousness, and that this is God's method of 'correcting us for our profit.' Let, then, patience have her perfect work."

These sentiments may be repugnant to the waywardness of the human heart, but who can doubt that they are congenial to the spirit of our Lord and his holy Apostles? The writer's assumption, however, that resignation is *practicable* is one for which we can discover no ground; the *tender* and *acceptance* of the resignation both involving, as it seems to us, a violation of the sentence.

We have received a communication from Mr. John Jay, called out by one or two remarks in our correspondent "N. E.'s" article in the Churchman of the 8th inst. In regard to the first point which Mr. Jay undertakes to set right, we can assure him that "N. E." did not make the assertion without good authority, and such as would warrant him in reasserting it unless Mr. Jay's denial could be made somewhat more definite. "N. E." asserted that one of our Mission Churches was opened for a sermon and collection in behalf of the New York Bible Society through the intervention of one or more of the Bishops who were in the city last December. Mr. Jay merely says that N. E. is "mistaken," but N. E. being aware of Mr. Jay's denial has not found it necessary as yet to discredit his original authority. But of course any communication of such authority will be fitter for Mr. Jay in private than for our columns. As to the charge assumed to have been brought by N. E. against the New York Bible Society of publishing Presbyterian tracts, it is hardly warranted by N. E.'s language. He called the society "an auxiliary in the work of publishing Bibles and circulating Presbyterian tracts *in the manner above stated*," referring to its contributions to the American Bible Society from its own receipts. In the bookseller's sense of the word it may, and we believe does not publish any thing but its own reports. Finally, Mr. Jay will perceive that his communication is not of the kind which commonly occupy the Churchman's columns, and we really do not see the necessity of making an exception in this case, or of standing in the way of any papers which may deem themselves honored by a panegyric on the New York Bible Society.

Bishop Doane, by declining to ordain any candidate of this Diocese at the recommendation of the Standing Committee, has been exposed to extremely unfair remarks, from a class of people who are ready to form an opinion while in profound ignorance of the facts of a case. It has been said, for example, that his refusal was mere caprice, or resulted from a desire to increase the number of his own candidates, by procuring transfers from this diocese to his own. At any rate it has been said, that though declining to come here he would be quite willing to ordain as many as could be allowed to enter his own diocese. We have had the privilege of seeing the letter which he addressed to the Standing Committee, and are able to say that the reasons assigned in it for his course, are such as to preclude him from any and all acts by which the Standing Committee would be recognized as the Ecclesiastical Authority of the Diocese, or in fact by which any Ecclesiastical Authority could be recognized as existing in the Diocese. His decision is founded on a careful examination of the several canons bearing on the subject, and it is purely a canonical question which has led him to a step so contrary to his well known zeal for the advance of the Church. Of course when we say a purely canonical question, we are not forgetful that the great principles involved in the present perplexing case were before Bishop Doane's mind, for we are sure that they were and must be ever before all who are neither under the influence of party virulence or pitiable timidity.

Our English papers by the Cambria have come to hand too late to allow of our giving this week (our paper going to press a day earlier than usual) any thing more than a mere index of foreign news. The Oxford Convocation met on the 13th ult. and passed two of the measures brought before it. On the first, which passed a censure on certain extracted passages from Mr. Ward's well known work, the vote stood 777 to 386. On the second, which was the degradation of Mr. Ward from his degrees of A. B. and A. M., the vote was 569 to 511. The third measure, a condemnation of the Ninetieth Tract, was vetoed by the Proctors, and so prevented from being determined. The legality of Mr. Ward's degradation will be tested in the Courts.

"WHAT OUGHT THE DIOCESE TO DO?—Considerations addressed to Churchmen of the Diocese of New York. By a Layman. Printed for the author," is admirable, as well for the general soundness of its positions as for the truly Christian temper in which they are stated. So much are we pleased with the pamphlet, that (unless the writer, to us unknown, forbid) we shall insert it in our next, either in part without comment, or entire with a respectful expression of dissent from one of its positions.

Although the discussions in England which have called forth among others a pamphlet from Mr. Ward are of no other than a general interest here, still the intrinsic value of some of its appeals, a value quite independent of the place where they were originally found needed, has tempted us to make a few extracts from it. They will be found to be a valuable *improvement* of the text "First cast out the beam," &c. and as such we commend them to "Evangelical Protestants."

"TO EVANGELICAL MEMBERS OF CONVOCATION.

"According to your view, nominal Christians are divided into two classes; those who know themselves to be in a state of justification, and those who, as yet at least, are not in that state. This is the very fundamental principle of your theology, and you feel it to be such. Now do consider, I beseech you, if this were really the doctrine of the Prayer-book, how plainly, how unmistakably, it must be written on every page! How indeed, on such an hypothesis, the justified and unjustified *could* unite in prayer at all, it is difficult to fancy: there is but one matter of real importance for which the justified have to ask, and that is the continuance of justifying faith;* for all else is supposed to flow from that by necessary consequence: there is but one matter of real importance for which the *unjustified* have to ask, and that is the *possession* of justifying faith; for, *till* that be obtained, obedience and self-denial are worthless, or even worse. In every page, then, of the Prayer-book should we find this broad distinction, if *yours* were the Prayer-book doctrine; can you show me even one single page which contains the slightest allusion to it? You are called upon to condemn me for 'divorcing the dry wording of the Articles from their natural spirit;' supposing, for argument's sake, you *can* accept the 'dry wording' of the Prayer-book, what is the defence of *your* subscription at best but the very same,—that you separate that wording from the obvious and undeniable spirit?—that you think it lawful to reject the latter, so only you can in any way interpret the former consistently with your views?

"I say, '*granting for argument's sake*, you can accept the dry wording of the Prayer-book;' I am unable to grant it *otherwise* than for argument's sake, for you have given me no opportunity of judging. Certainly if my conscience be hardened, yours would appear to be more so; for whereas there is no one of our Church's authoritative statements which I have ever seen quoted against me, in regard to which I have not published to the world the sense in which I subscribe it, I can find no such attempt of yours whatever. As far as appearances go, you accept formularies which appear to contradict in terms your most cherished doctrines, without even so much of scrupulous conscientiousness as is implied in seeing that there is a difficulty. The sense, which I affix to several of the Articles in my subscription, is far-fetched enough, I willingly admit; but what is the sense which *you* affix to great parts of the Prayer-book? Let me now then proceed, in answer to your attacks on my 'non-natural' sense, to question you on the naturalness of your own sense.

"To go in detail through every part of the Prayer-book which, as it appears to me, ought to give *you* far more difficulty than any *article* need give *me*, would be an important task, were there sufficient time: but as there is not some selection must be made. And in making this selection, no part can be taken, with such undeniable fitness for a specimen of Prayer-book doctrine as, first, the doctrines taught therein to the young; and secondly, the comfort or warning given therein to those who are soon to meet their Judge. Accompany me then, I beg you, through the Catechism and 'Visitation of the Sick.'

"1. In the Catechism, I will omit the first answer on the subject of Baptism, broadly opposed though it be to your views; because for reasons I shall presently give, I prefer reserving the Baptismal question to a future section of my argument.

"In the next answer occurs the promise made in the child's name by his sponsors; or, in other words, the description given by the Prayer-book of our Christian course. What is that course so described? It consists of three parts; repentance, faith, obedience. What allusion is there to renouncing confidence in our own merits? or looking for salvation to Christ only? The answer is plain: that which you consider the very foundation of all Christian obedience, the very characteristic mark of genuine holiness, finds not so much as a passing mention in that outline of the Christian life, which our Church has ordered to be impressed on her children's mind. Will you say, in reply, *that faith is* distinctly specified? Nay, but observe what is the *account* given of faith:—'that I should believe all the Articles of the Christian faith:' not *trust* then, but *belief*, is the Prayer-book version of 'faith.'

"This last remark is indeed so important that a little more must be said upon it, in reference to other parts of the Prayer-book. When faith is spoken of as a Christian virtue, whether of the two is signified—an undivided trust in Christ's merits, or a supernaturally infused belief in Christian doctrine? You will at once agree with me, that it is the answer to this question which discriminates respectively the Roman and 'Evangelical' theologies; and you have only to look through the Prayer-book to see how general is its usage on the Roman side. As an instance of what I mean, take the collect of St. Thomas the Apostle: 'Almighty and everliving God, who for the more confirmation of the Faith, didst suffer Thy holy Apostle Thomas to be *doubtful* in Thy Son's resurrection, grant us so perfectly, and without all doubt to *believe* in Thy Son Jesus Christ, that our *faith* in Thy sight may never be reproved.' But I give this only as an instance: nothing less than looking carefully through the Prayer-book will sufficiently impress this on your imaginations.

"Proceed now with the Catechism. In the next answer we find *every* baptized *child* taught by our Church to 'thank God for having called him to this state of salvation,' and 'to pray unto God to give him His grace that he may continue in the same unto his life's end.'' If any special pleading could have place as to the first of these clauses (though I do not see how it well can) distinguishing 'a state of salvation' from 'a state of justification,' the second must put the matter beyond doubt: the child is taught,—not to look forward and pray for some new privilege to be obtained by self-forgetting trust in the Atonement,—but to pray for the continuance of the very same state in which Baptism has already placed him. I am absolutely bewildered by the attempt to consider in what imaginable sense, even the most 'non-natural' in the world, any 'Evangelical' can teach his child such a statement as this. Will you, as honest men, consider this question and answer it, before you so much as dream of condemning another?

"We now come to the Creed; and it is impossible to omit the observation, how absolutely inconceivable it is, if the Prayer-book considered the Atonement to be that one absorbing truth of the Gospel which *you* consider it, that there should not be so much as an explicit mention of it in the Creed. Try to imagine yourselves teaching your children the 'Articles of your belief,' and omitting all special reference to the Atonement. This is still more striking in the Athanasian Creed. 'Whosoever will be saved, before all things it is necessary'—what?—that he renounce all trust in his own merits? that he close with the Gospel offer? that he believe himself freely pardoned by the Atonement? Such would be *your* answer, you must acknowledge: but widely different is the Prayer-book's answer—'that he *hold the Catholic Faith*:' and in all the detailed exposition of Christian mysteries which follows, the Atonement receives only a passing allusion. Ask yourselves fairly the question,—can any religious service be less edifying to you than the Athanasian Creed.

"In the following answer observe that every baptized child is taught to speak of himself as one of the 'elect people of God,' and as being 'sanctified by the Holy Ghost.' *You*, on the contrary, believe that the 'elect people of God,' who have been 'sanctified by the Holy Ghost,' are few only from among the number of baptized Christians; your belief then is distinctly in contradiction with this plain statement of our Catechism.

"We next come to the Commandments and their explanation: to our 'duty towards God' and 'towards our neighbor.' What do you consider our principal duty towards God? of course this one, viz. to put our whole trust in our crucified Saviour: how do you account for the fact, that, in this part of the Catechism, there is no direct mention whatever of our Lord's death, or indeed of our Lord at all?

"Observe, too, the spirit in which these duties are inculcated. You are in the habit of saying, that obedience to God's commandments is hardly, or not at all, a part of Christian sanctity, except so far as flows from gratitude for the Atonement. And the language of our twelfth Article (which, in its natural sense, most strongly savors of your theology,) is in the same direction; appearing to speak as though good works derived their whole value from being the proof of a lively faith. On this, however, more presently: here I am observing that the *Catechism* makes no allusion to this (as I should say, fanciful, unscriptural, and immoral) notion: but inculcates duties (whether inward only, or going forth also into external action) in a straightforward manner and for their own sake: just in the same manner which you call heathen and unevangelical."

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* Those, I mean, who think that its continuance *need* be prayed for; and that, once had, it can by possibility be lost.

RELIGION AS SEEN THROUGH THE CHURCH, is the title of a volume of sketches illustrating our Church's influence on different classes of society. Published by Stanford & Swords.

The same publishers have issued a new and elegant edition of Bishop Hobart's Companion to the Altar.

Thirlwall's History of Greece, No. 8, completing the work, has been just issued by Harper & Brothers.

Treasury of History, No. 3, (Daniel Adee, 107 Fulton street,) Dictionary of Practical Medicine, Part 4, (Harper's,) and Littell's Living Age, are on our table.

A catalogue of the teachers and scholars forming that truly Christian household, St. Mary's Hall, has been received, and we are happy to find that it is meeting the growing approval of the Church. A statement of the new arrangements for the coming year will be found among our advertisements They ensure even increased efficiency.

The Western papers caution the community against James Day, claiming to be from Auburn, N. Y., who is travelling from one place to another and swindling the clergy by false representations of poverty and attachment to the Church.

ERRATA.—In the piece signed "Index," column 1, below the middle, for "will *never*," &c., read "will ever be held accountable," &c. Column 2, about the middle, read, "To say, yet further, with our ever-ready Bishop of Vermont, (backed apparently by Louisiana, Rhode Island and Arkansas,)" &c. Column 2, 17 lines from the bottom, transpose "in" from the end to the beginning of the line.

In the last "Filius," par. 6, for *love* read *lore*—"finite sagacity or lore."

"J." will find his communication on our last page; which we shall in future appropriate to original matter, when convenient, without special notice.

To Correspondents.

Received—"Catholic," an extract of a letter from Dr. Uphold in regard to the Canon for the trial of Bishops, "M. S. B," "Canus," "One of Many," and another accompanying it.

"One of this Diocese" would be more properly addressed to the person in private.

"Pudet Me" in our next.

"A Churchman" is in type, but is unavoidably deferred until our next. The numerous favors of our correspondents shall appear as fast as the crowded state of our columns will admit.

Calendar.

March.

22. Easter-Even.
23. EASTER DAY.
24. Monday in Easter Week.
25. Tuesday in Easter Week, and The Annunciation of the Blessed Virgin Mary.
30. First Sunday after Easter.

April.

6. Second Sunday after Easter.
13. Third Sunday after Easter.
20. Fourth Sunday after Easter.
25. St. Mark the Evangelist.
27. Fifth Sunday after Easter, or Rogation Sunday.
28.
29. } Rogation Days.
30.

Notices.

DIOCESE OF NEW JERSEY.—On Thursday in Easter Week, 27th instant, the Bishop of the Diocese, with divine permission, will Consecrate St. Andrew's Church, Mount Holly, to the worship of Almighty God. The Reverend Clergy (with their surplices) and the friends of the Church are invited to attend. Service to begin at eleven o'clock, A. M.

☞ The Rev. J. POUND will preach, next Sunday evening, 23d inst., in the French Church, Du Saint-Sauveur. Service to begin at 7½ o'clock. All are invited to attend. March 22.

☞ The Annual Meeting of the Prot. Epis. Ch. Miss. Society for Seamen (for the election of Officers and Managers) will be held in the Sunday school room of St. Clement's Church, on Monday evening next, the 24th inst, at 7½ o'clock. GEO. H. BELL, R. Sec.
March 22, 1845.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 12th of March, the Treasurer has received the following contributions:

From Christ ch, Savannah, Ga, $1; from a Presbyter of the Diocese of Michigan, $20; the ladies of Trinity ch, Columbus, Ga, per Rev W D Cairns, $50; Christ ch, Middletown, Ct, $21 29; do, in answer to the appeal, $29 06; St John's ch, Stamford, Ct, half, $7 16. Total, $128 41.

THOMAS N. STANFORD, Treasurer,
March 19, 1845. 139 Broadway, New York.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

Collection in St Clement's ch, Rev E N Mead, rector, after a sermon by Rev Dr Higbee, $44 21; Wm R Ronalds, donation, $1; W C Pierrepont, annual, $2. Total amount, $47 21.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, March 19, 1845.

The Managers of the City Mission School acknowledges from Mrs Joshua Jones, $5. S. E. BATTIN.
March 19, 1845.

FOR THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donation for the poor;

From J W, a bundle of clothing and $1.

Further donations are much needed, and will be thankfully received, if left with Stanford & Swords, 139 Broadway; Thomas C. Butler, Esq., Church Depository, 20 John street; James A. Sparks, Esq., 161 Fulton street; or with the Missionary,
BENJ. EVANS, 23 Hamilton street.
New York, March 19, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From W C Pierrepont, donation, $10; William R Ronalds, annual, $1. Total amount, $11.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, March 19, 1845.

The Wardens and Vestry of Trinity Church, Camptown, N J, gratefully acknowledge the receipt of the following donations from the friends of the Church, for the purpose of building a Protestant Episcopal Church in their village. Did it not require all the resources of the congregation to pay the current expenses of the church, an appeal to the generosity of their fellow Churchmen would not now be renewed; but they are compelled reluctantly to do so, as a further sum is requisite to liquidate the expense of building; although the subscriptions have been very liberal, further aid they most earnestly solicit, in order that a church so favorably located, and for which so much has been contributed, may not fall into other hands, or be used for other than the holy purposes for which it was built and is now devoted. The Rev. Mr. Chipchase, Missionary of the station and pastor of the church regularly performs divine service in it on Sundays and other holy days. The establishing and sustaining the Church on this strictly missionary ground, has the approbation of the Bishop of the Diocese, and the clergy in its vicinity, the Rev. Messrs. Ten Broeck, Henderson, Moore, and Williams, whose interest and occasional services are of much benefit.

Names of subscribers in Newark, Orange, Elizabethtown and Camptown, to Trinity Church, Camptown, N J:

W Wright, $40; Handford Smith, 40; J W Hays, 50; A Gifford, 10; A Crass, 20; J O Baldwin, 100; James Kean, 10; Samuel Meeker, 20; Mr Sykes, 10; G C Garthwait, 10; Mr Dobridge, 10; A & C Williams, 20; Simeon Harrison, 10; Alfred Tichenor, 150; Gov Pennington, 5; Wm Pickett, 5; J E Trippe, 5; Justice Hornblower, 5; Henry G Darcy, 5; B & D, 5; J A Williams, 5; Abraham Williams, 5; Ira Cowdit, 5; Mrs Burnside, 5; Jesse Williams, 5; H Striker, 5; Dr Babbett, 5; Robt Van Arsdale, 5; J A Pennington, 5; J & J Chetwood, 5; Mrs Salter, 2; J H Williamson, 5; Wm Chetwood, 5, Mrs Ogden, 2 50; Mr Whitehead, 2; Henry Higgins, 1; S T E Williamson, 2 50; Mrs Watkins, 5; W C D Hart, 2; Dr Chetwood, 2; Mrs Price, 2; Miss Crittenden, 1; Charles Kean, 5; J Chetwood, 5; A Hedden, 5; Mrs Nelson, 5; Mrs Hazzard, 5; Franklin Smith, 5; cash from sundry individuals, 19.

Names of subscribers in the city of New York and Brooklyn, to Trinity Church, Camptown, N J:

Phillip Kearney, 50; William Hinton, 25; Mrs Anna Watts, 25; Rev Dr Anthon, 10; Rev Dr Milnor, 10; Rev Dr Taylor, 10; Rev Dr Higbee, 10; Rev Dr Berrian, 5; Rev Prof Haight, 5; L M Hoffman, 10; P Balleem, 10; R S Richards, 5; G D H Gillespie, 5; Lewis Phillips, 5; J D Wolf, 5; Thomas T Sturges, 5; Mr Doolittle, 5; John Taylor, 5; W H Harrison, 3; D Cushman, 3; Charles Tomes, 3; W V Harrison, 3; Wheeler Lindsley, 3; J A Condit, 3; G H Bell, 3; John Parker, 3; Chas J Aldis, 3; John S Betts, 3; John W Swift, 3; S P S, 3; J T F, 3; W H Hobart, 3; Mrs E Lewis, 5; Mrs Van Hook, 5; Mr Van Hook, 4; Mrs Banyer, 5; Miss Jay, 5; Mr Burgess, 5; Prof Moore, 5; James G Tyng, 5; Peter Lorrillard, 10; Rev J D Ogilby, 5; Benj Loder, 5; G P Camman, 5; J Rhodes, 10; S B, 5; E C T, 5; cash from 32 persons, 91 50.

Names of subscribers in the city of Philadelphia to the Trinity Church, Camptown, N J:

Rev Dr J Coleman, 5; Rev Mr Hinds, 5; Mrs Kahne, 10; P B J, 5; Mrs McCall, 5; J D, 5; Mrs Dr Rush, 5; Mrs Barkeley, 5; Mrs Jhnes, 5; Horace Binney, Esq, 5; Dr Muller, 5; Wm Fisher, 5; J R Wincherin, 5; Mrs D W Coxe, 5; S B Smith, 5; J E, 5; D R Ringlets, 4; T M Bettit, 5; E S B, 5; A E S, 2; S M Welsh, 5; Mrs Coxe, 1; Miss Fisher, 5; Mr Gardiner, 6; cash, from 24 persons, 60.

In addition to the above, the church has received from Mrs Wright and other ladies of Philadelphia and New York, vessels for the Holy Communion, Marble Baptismal Font, furniture for the chancel, and matting for the aisles; and the ladies of Newark and Camptown have contributed (from the proceeds of their industry) the means of purchasing the ground on which the church is built.

Subscriptions may be left with William Hinton, 84 Maiden Lane. March 19, 1845.

Classical Lecture.—Clinton Hall.
TUESDAY EVENING, MARCH 25, 1845.

MR. GEO. VANDENHOFF (at the request of several families) will repeat his Lecture on the Antigone of Sophocles and the Lear of Shakspeare; with Readings of Scenes from each play.

☞ To commence at half past 7 precisely. Tickets 50 cents. Gentleman and two ladies $1. M22—1t

NEW WORK, dedicated to Bishop DeLancey.—Religion as seen through the Church. A series of Original Tales, designed to show the admirable provision made by the Church, for the religious instruction of "all sorts and conditions of men." Just published by STANFORD & SWORDS,
March 22. 139 Broadway.

Just Published.

VALUABLE NEW WORKS—1. Eothen; or, Traces of Travel brought home from the East. 1 vol., beautifully printed. $0 50.
2. Mary Schweidler, the Amber Witch. A Trial for Witchcraft. 1 vol., beautifully printed. $0 38.
3. Human Magnetism; its claims to dispassionate Inquiry, &c. By W. Newnham. 1 vol. $1 00.
4 Correspondence between Schiller and Goethe. Translated by G. H. Calvert. 1 vol. $1 00.
5. A Course of English Reading. By the Rev. J. Pycroft. 1 vol. 12mo. $0 75.
6 Rome in 1843 & 1844, as seen by a New Yorker. 1 vol. 12mo. $0 75.
7. Anastasis; or, the Doctrine of the Resurrection. By Professor Bush. Second edition. $1 00.
8. Hydropathy; or, the Water Cure. By Joel Shew, M. D. Second edition. $1 00.
Published and for sale by WILEY & PUTNAM,
March 22. 161 Broadway.

IMPORTANT HISTORICAL WORK.—D. APPLETON & Co., 200 Broadway, have just published, A MANUAL OF ANCIENT AND MODERN HISTORY, by W. C. Taylor, L. L. D., of Trinity College, Dublin; revised, with an additional chapter on the United States, by Prof. C. S. Henry, of the N. Y. University. 1 vol. 8vo. of 800 pages, $2 25; bound in leather $2 50. Or ancient history separate, $1 25; Modern do. $1 50.

ST. MARY'S HALL.

IN approaching the close of the eighth year of this Institution, the Bishop of New Jersey acknowledges with gratitude the blessing from the Lord which crown his labors in its behalf. The term now current, for the first time, finds the building filled. Not to reject, at the next term, many of the numerous applications now received, an enlargement of the buildings will be necessary. This will be done without delay, in good time for the opening of the term; to the great improvement, as well as increase, of the present accommodations of the House. To meet the increased responsibility of greater numbers, and to give the fullest pledge of his devotion to a work, which has gained constantly upon his heart, and which is scarcely second in importance, to the Church and country, to any thing which he can do, the Bishop, on the first day of May, will go into St. Mary's Hall, as RECTOR, to take an important part in its instruction, as well as in its oversight and government. The Rev. Mr. Germain will continue to be the Chaplain and Head of the Family; and Mrs. Bishop, as heretofore, will be the Matron. Important improvements, in every department, will be made: and nothing spared, that faithful labors or that fervent prayers can do, to make it most effectual, with His blessing, as a nursery of the Church, to train up Christian women.

The regular course of instruction at St. Mary's Hall will include a Primary Department, and a Junior, a Middle, and a Senior Class. The studies of each of the three classes will occupy one year. Applicants will be admitted into the Primary Department, without examination, and at any age. Admission into any of the Classes will be granted to such only as sustain an examination on the studies which precede it. Those who complete the whole course, satisfactorily to the direction of the Institution, will receive, at its close, a testimonial to that effect.

The year is divided into two terms and two vacations. The Summer Term commences on the first day of May, and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense, for the term of five months, including every charge, except for Sheet Music, and drawing and painting materials $135, payable ALWAYS in advance. The charge for each Vacation, to those who remain at the Hall, will be $10. No bill of any kind, to be contracted by, or for, the pupils.

Address the Rev. R. J. GERMAIN, Chaplain, and Head of the Family, St. Mary's Hall, Burlington, New Jersey; to whom the earliest application should be made, to secure admission for the ensuing term.
Burlington, N. J., March 22, 1845—tM10.

TO CHOIRS.—A Gentleman and Lady, communicants of the Protestant Episcopal Church, are desirous of a situation as singers in some Church in New York or Brooklyn—voices are Tenor or Soprano, and of their quality and practice can furnish ample references. Inquire at this office. March 15—3t

Communications.

To the Editor of the Churchman.

Dear Sir,—In a communication signed W. A., to your paper of March 1st, the following passage occurs, "I only wish to bring before your Christian readers the books mentioned at the head of this article, (novels,) as one of the agencies of the press—an influence which I believe no true-hearted Christian will account to be aught but *unmixed* evil." As the communication in question is to be followed by others on the same subject, we must wait for the development of the writer's ideas, before we can determine *their* soundness, but surely his beginning is too broad, his denunciation of novels is too sweeping to admit of no contradiction. In regard to the evil influence exercised by the productions of Bulwer, Marryatt and Sue, the only novelists whom he names, I heartily agree with him, but there are other writers of fiction, whose works are as different from theirs, both in purpose and tendency, as light is from darkness. Saying nothing concerning the novels of G. P. R. James who has declared that he "never set pen to paper without a moral purpose," and passing over "Amy Herbert," which seems to be unique, it will suffice for the present to mention the writings of the late Miss Pickering, two of whose novels, "The Grumbler" and "The Grandfather," have lately been republished here in the cheap form. Not wishing at this time to enter upon a discussion of the tendency of novels in general, I merely subjoin a few remarks written after a perusal of "The Grandfather," and express the hope that in his next paper, "W. A." will be more moderate, and not impair the usefulness of his own communications by inducing many who cannot go to such a length, to doubt, first the soundness of his judgment, and then the truth of his arguments. J.

The Grandfather. *By the late* Miss Ellen Pickering. Harper & Brothers, New York.

We find beauty at the very opening of this novel, in the short and peculiarly happy description of Castle Coombe, with its bright, gladdening sunshine, and pleasant seclusion. Our sympathy too is enlisted at the outset, by the sad bereavement of the affectionate child, her desolate grief, and subsequent ill-treatment. "Pity is akin to love," and we love Amy already, when we admire the generosity with which she says to Cecil, "Here take it and give him, you must not be hurt for me," offering him the locket, the seizure of which she would, a moment before, have resisted with her life. Our esteem and admiration are at their height, when, after following her through her confiding childhood, we find her, in early womanhood, with the same grateful and trusting spirit, the same sweet and loving disposition, and with such a well-stored mind and brilliant fancy, as to extort involuntary praise, even from the worldly Trevallion. Our interest is kept up to the end, and we can scarcely resign her without a sigh, even to the high-minded Cecil, the protector, companion, and instructer of her childhood, the sharer of her maiden joys and sorrows. Nor does Amy, alone, gain our regard; must we not reverence the good old rector, esteem the kind though formal Mrs. Jelf, pity Dunorven and the gentle Clara, and finally rejoice with them in their happiness? Do we not despise Mrs. Hopkins, love good Mrs. Marsh, and even feel a touch of pity for the haughty Countess, and her vindictive lover? The author too comes in for a large share of our good feelings: we acknowledge her artistic skill in the interweaving of Trevallion and Lady Anne as an underplot; we see her playful spirit in the horror of Mrs. Jelf at Cecil's entrance into Amy's bedroom, and at the kiss with which they sealed their childish agreement; and we feel the innate goodness of her heart, which can imagine no one wholly bad, in the dying forgiveness of Mr. Ormington. The book is replete with beautiful passages, and contains many sweetly-inculcated lessons of moral truth. Perhaps the most bewitching *scene* is that in which Shakspeare is quoted: Amy's simplicity and ready wit, Trevallion's promptness, and Dunorven's earnestness, together provoke in us a quiet and happy mirth.

"He felt no wish for boyish companions, no longing for boyish sports: Castle Coombe was, for the present, wide world enough for him, and to win knowledge himself, and to impart it to Amy, was his greatest delight." How well this sentence expresses the pleasure, ay, the earnest joy, which the communication of knowledge to a kindred mind, ever gives! How concisely, yet how beautifully and truly, is the secret of *enduring* conjugal affection and harmony expressed in the following lines: "She who is gentle, and dutiful, and meek-spirited, with just beauty enough to please her husband's peculiar taste,—sufficient wisdom only to appreciate his, and not above making his wishes and pursuits her constant study, from the highest branches of literature, to the more simple, but equally efficacious superintendence of a favorite dish, is most likely to be not only happy in herself, but the source of happiness to all around her."

Alas! for human nature that we are forced to acknowledge the following to be true! "A woman's heart is a precious volume, which it were prudent in her to keep half closed, even from the perusal of those she loves best in the world." "The heart, especially that of woman, dares not dispense with that beautiful reserve, in which it loves to shroud itself, even from those nearest and dearest, so that they can never be quite sure how very dear they are; a necessary caution, lest the idol, which we make unto ourselves, turn and despise us for our very worship." But all is not gloom, for across the face of sin plays the sunshine of religion,—"How delightful it is to pray for those we love?" How could man's natural sternness, and woman's holy gentleness, be more touchingly contrasted, than they are in the different effects of Cecil's jealousy upon Mr. Alleyne and Amy? When in his cold and hasty letter he gave up that love, which he had "taken so much pains to win," even the mild old Rector says of his own grandson, "Answer this cold and heartless epistle as it deserves, and cast him off forever! He is not worthy of thee, and henceforth I have but one child!" while Amy's gentle heart counselled far differently, "Nay, dear grandpapa, may I not tell him the truth, how I have never loved any one else, but only been as usual thoughtless and imprudent. For after all, as you used to tell us, a truthful and straightforward course of proceeding is always the best in the end." And well did the result prove the truth of her principle of candor! What does jealousy or mistrust bring but misery? Confidence and hope are best, for even if these are in the end irrevocably blighted, the depth of sudden sorrow is far preferable to the constant torments of a "mind diseased."

Kindness to the afflicted is often repaid in this world, as well as in the next: Mr. Alleyne might well feel this, when the deserted orphan whom he had sheltered and reared, supplied the place of his absent child, "sharing his studies, cheering his solitude," and singing the songs which he most loved to hear. To use our authoress' own words, "It was touching and beautiful to see how sweetly she did her gentle ministering; how she watched his looks to read his wishes; how she chose the books he liked; how she sobered down her own quick, airy tread to his slower pace, and gladdened his life with her sweet, bright smiles. Nor was it less touching to see how he bent himself to her watchful care; how he listened to her coming steps; how his heart grew lighter as he met her loving glance, and how he reaped on earth the full reward of all his care and kindness to the poor deserted orphan."

May we not gather and apply to ourselves, much of the instruction which is scattered though the pages of this simple tale? How worthy of our imitation is the faithful piety of the dying mother, who, leaving her daughter alone in the midst of strangers, could say, "God will protect my orphan child, I feel no doubt, but trust in him."

Should we not remember the lesson which Mr. Alleyne taught Amy, "to keep on the straightforward in steadfastness and truth, through evil and through good report, and to act less according to the world's standard, than that implanted by God in our own hearts?" May we not establish *truth and self-denial* the ground-works of her education, in our own, and may not *our* submission to God and man, be also the "grateful submission of a loving and trusting heart?"

How encouraging it is for the young to read of one, who, though "well-read and highly accomplished," was "not a genius," but only united perseverance to a "quick, observant mind, and a warm affectionate heart!"

The following reflections are worthy of being treasured in the hearts of us all, for we are teachers as well as learners in the school of life: "The good tutor must not only have knowledge to communicate, but he must also know how to make this knowledge agreeable to others: he must not only love teaching, but also those whom he teaches; and love makes all things easy." "Who shall limit the power of affection? Love is a mightier potentate than fear, and works more wonders in his gentle way, than terror with his iron rule. Yes, love is power; pure, high-souled, unselfish love, whether the object of it be man, woman, or child,—the love that thinketh no evil, but hopeth all good."

Let us cherish and profit by the lessons which a few more quotations will convey. "After all she was not nearly so cold as she seemed, but had a kind heart hidden beneath all this silence and reserve. We must never judge from appearances."

"Every station has its blessing; every evil, not of our own creating, its compensations: and those who can discover neither, must blame themselves, not the dispensations of Providence."

"Amy was young, too young to understand why God afflicts, or how, at His word, the light of dawn springs out of the darkness of night—how evil is made to work for good, eternal, if not temporal, to those who love and place their trust in him—and how 'sorrow is indeed the Angel who sits at the gate of Heaven.'"

"And this same kind and wisely-directing Providence is over us all, so that nothing happens, however grievous and hardly to be borne it may seem at the time, that is not eventually for our good and happiness."

May we ever have the beautiful faith which our authoress evidently possessed, and may we ever "believe our troubles to be of God's appointing, and for our good." And let us not forget "that as surely as the cloud must come for every one of us, so will the sunshine ever follow to chase away its gloom." J.

From the (Charleston) Gospel Messenger.

ON MORE FREQUENT HOLY COMMUNION.

It is presumed that none professing the Christian name, will deny the importance of partaking of the Christian sacrifice, *i. e.* of fulfilling our Saviour's instruction when he said "do this in remembrance of me!" Indeed the danger seems to be rather the other way, and it is feared that some venture to partake, rather because it is an external evidence of fidelity, than because they desire its life-giving energy within.

To these I say nothing here, my straightforward address is to the hearts and consciences of the faithful. And without circumlocution, I would ask, how it is that Christians in these days are able to sustain their spiritual existence upon one thirtieth part of the food that was necessary for those who lived in the days, when, if ever, that food may be supposed to have been imparted in all its virtue and efficacy. There are two alternatives, either of which leaves the communicant of the present day, condemned in his practice; either, the body and blood of Christ once taken, have done the entire work, and forever united us with our Master, in indissoluble bonds, in which case it should never be resorted to again;—or, the spiritual energy which they impart, and the spiritual life which they sustain, are dispensed and supported in a manner analogous to the action of material food upon the human frame, in which case, it seems evident, that our present practice is but little better than starvation, or at most a meagre provision for a sickly and feeble vitality. Let us now examine whether facts substantiate our charges. What are the evidences of vitality in the Christian? Faith. The faith even of reprobates in primitive times was sufficient to work miracles. The faith of the devoutest Christians in these days is but a faltering timid hope, that perhaps God will fulfil his promise and provide for them. You will hear the position deliberately assumed, and calmly assented to, that many of the simplest teachings in the Sermon on the Mount, are to be understood in a figurative sense. You hear a great deal about prudence, little about leaving all,—much about giving no offence, little about obedience at every hazard.

Love—the primitive Christians had all things common, Christians in these days cannot agree together, because they are afraid to trust each other in temporal matters; one is usurping, the other is on the defensive, both are uncharitable.

If one Christian originates a good thought or plan, or sets on foot a good enterprise, he can get but few to second him, because some are suspicious, some differ from him in other matters, and some are envious of his success.

You will find Christians more favorable to the worldly who agree with and flatter them, than to their brethren who tell them the truth—thus much for love to one another, for love to their Master. Where in the assemblies of Christians do you hear that blessed name? Where do you find the heart ready to leap in ecstasy when it is mentioned? Where do you find a glad response when you speak of it? Could you say of any assembly of professed Christians, they are talking of their absent friend and Master:—they are imparting life, and warmth, and animation to each other, viz: comparing their conversations with him, by telling what he has done for their souls, how he has come to one shewing his wounded hands and feet—to another, "unknown, yet making the heart burn—to another, with Moses and Elias, with face like lightning, and raiment white as snow—to another, in his daily occupations, or blessing his meal, or multiplying his draught of fishes, or calling him from the receipt of custom: Alas! the cry now-a-days, is more like this—

Lord! My God! I long to know,
Oft it causes anxious thought;—
Do I love thee, Lord or no!
Am I thine, or am I not?

Again. The self-denial of modern Christians is a mockery of the term when compared with ancient devotion. You hear Christians and Christian ministers in these days talking of self-sacrifice and martyrdom as if they had been led to expect flowers and fruits strewing their path to Heaven; and, dying to self, in order to live to Christ, seems to be assented to rather because it is found in the Bible, than because it is either theoretically or experimentally understood; now all this is said in no spirit of upbraiding or censure, but in illustration of the fact asserted in the outset. It is needless to go on, as I am only giving illustrations, and these will suffice.

Turn to the remedy. If life is ebbing from starvation, enough of wholesome and nutritious food must be administered. What is the Christian's food? The bread which came down from heaven, and which has been given for the life of the world,* Ministers of Christ! it is committed to you—dispense it, dispense it, freely ye have received, freely give. There is not a single reason for withholding, which does not supply a two-fold argument for imparting. If there are two souls in your congregations hungering and thirsting for the bread of life, how can you answer it to your consciences to deny them?

From the Southern Churchman.

Official Acts of the Bishop of Alabama.

At the request of Bishop Meade, Bishop Cobbs performed the following services in Bedford county, in this Diocese. On Friday, Nov. 1st, in East Russell Parish, he consecrated a new church and preached. On Saturday, Nov. 2d, in Russell Parish, at Trinity church, preached and confirmed 4 persons. On Sunday, Nov. 3d, in the same parish, at St. Stephen's church, he preached and confirmed 7; being the second confirmation held in this parish this year, 10 having been confirmed in May last.

There are some circumstances connected with these services, which we deem worthy of record, asking pardon of the Bishop whose modesty we know would lead him to shrink from their public recital. They have been furnished us by a correspondent, and in presenting them to our readers, we shall avail ourselves of the language of his communication.

"This county is the Bishop's (Cobbs) birthplace, (as it is also the birthplace of Bishop Otey, and three of the presbyters of Virginia.) Here, somewhat more than twenty years ago, he commenced his ministerial career. Then there was not an Episcopal church in the county, and it is believed not a communicant; of course he had to encounter a torrent of prejudice, ignorance and bigotry. Almost entirely self-supported by daily labor, in teaching school, suffering often from the infirmities of a delicate constitution—sensitive almost to a fault, and therefore keenly alive to the unkind aspersions cast upon the Church, yet conscious he was in the path of duty and rectitude, he shrunk from no labor he could perform, or suffering called on to endure. Not only his own county, but many of the surrounding ones felt the influence of his labors. It must have been gratifying to the Bishop to see that his early labors had not been unfruitful. For sixteen years did he toil; and his strength was not spent for naught. The old parish has been divided into two parishes, one of which, notwithstanding the division, has still the largest number of communicants of any county parish in the Diocese. There are now three brick churches in the county, two of which have been built in the last two years—a fourth is in progress and will soon be completed. There are also four ministers settled in the county, more ministers now, than there were members when the Bishop commenced his labors—a striking lesson is hereby conveyed to young ministers. If they want a wider field, let them make their present ones such. Let them preach without parade or affectation, in simplicity, and with earnestness and affection, the plain doctrines of the Bible as taught by our standards; let their lives correspond in labors, self-denial, humility and charity. Let them faithfully visit the people, especially the sick, the afflicted, the poor; let them continue in their parishes contented and cheerful with such things as they receive, and in due time their field of labor will call for more hands to till it. And then, if God calls them to higher stations in the Church, they may leave to their successors as the bishop has to his, a prosperous Church, and kind parishioners.

It was an interesting fact, that the first person upon whom the bishop laid his hands in the apostolic rite of Confirmation, was *his own daughter;* and most deeply affecting beyond description, when on the following day, at St. Stephen's, he confirmed *his own father*, a venerable grey headed old man, now upwards of eighty years. But one or two words at a time, with long pauses between, could the bishop, with faltering, choking voice audibly utter. He was almost entirely overcome, and we feared he would sink under his agitated feelings. What a sight! The son as a bishop in the Church of God, invoking heaven's blessings on the father! We know not that there was a dry eye in the large assembly. He indeed must have possessed a *granite nature* who could have remained unmoved. We trust a happy religious impression was then made on softened hearts, and that eternity will witness the blessed effects produced by these solemn services."

We have been gratified to learn through another correspondent, that Bishop Cobbs is making a very favorable impression to those parts of his Diocese which he has already visited, and that the bishop thinks the prospects of the Church flattering in the field of his labors.

We will only add that many prayers, we are confident, will ascend throughout our Diocese, that God would be with and bless our much loved brother, in the high and responsible station which he now fills, and make him even more useful to the Church in Alabama, than he has been in times past to the Church in Virginia.

The Fifty-fifth Annual Convention of the Diocese of South Carolina.

It was opened on Thursday, 13th February. Morning Prayer was by the Rector of Prince William's parish—the sermon by the Rector of St. Mark's—the Lord's Supper by the Bishop, assisted by the Rector of St. Paul's, Charleston, and the Rector of the Church of the Holy Trinity, and the Rector of Christ Church, Greenville. The Convention being duly organized, *all* the business directed in the rules of order for the first day, was transacted—the *same* Secretary and assistant—Standing Committee, and Delegates to the General Convention were re-elected. It was decided to repeal the rule for appointing annually a Committee on the Theological Seminary. On the other committees, the same individuals (if present) were re-appointed.

On the second day after. Morning Prayer by the Rev. Secretary, and the sermon by the Rector of Prince Williams, all the remaining ordinary business was completed. On the third day, Morning Prayer was by the Rector of St. Bartholomew's—the sermon by the Rev. A. Fowler. The "miscellaneous business" on this and part of the other days, was receiving the report of *some* of the Trustees of the General Theological Seminary, and the Report of the Board of Trustees of the fund for Aged and Infirm Clergymen. It appeared that only some, not all of the parishes, had the collection on "Thanksgiving day" for this fund. It was resolved to lay on the table the motion made last year to institute "a Diocesan Board of Missions," and to postpone, indefinitely, the several resolutions on pages 38 and 39 of the Journal of the Convention of 1844.

A proposition to alter the third Article of the Constitution, so as to prevent Deacons ordained under Canon VI. of 1844, from taking a seat in our Convention was carried, and it lays over for the final action of the next Convention. The Report of the Committee on the Diocesan School stated that it was now under the charge of a Presbyter, had received an accession of pupils, and was in a new location considered eligible. In obedience to Canon II. of this Diocese, the reports from Parish Ministers and Missionaries were "laid before the Convention," to be "entered on the Journals."

In obedience to Canon VIII. of the General Convention of 1841, the Reports of "Clergymen not regularly settled in any Church," as to their occasional services, were also presented; and, as prescribed in the same Canon, the bishop made his address, containing the report of *his* official acts, and "in general, all matters tending to throw light on the affairs of the *Diocese*." The occasion was embraced to recommend the purchase of copies of the Ecclesiastical History, prepared by the Rev. Dr. Jarvis, under an appointment of the General Convention—as an act of justice to the author, who received no salary for his valuable and laborious services—and to promote the circulation of a work deemed important to "the Church universal." To the directors of the young, the use of Beaven's Help to Catechising, was recommended. The Convention adjourned to meet on the second Thursday in 1845. Whatever differences of opinion existed among the members, excitement there was little; agitation, there was none; contention was moderate—and charity appeared predominant. The session was short; occupied in necessary business, and turned aside with scarce an exception to no extraneous matter.—*Charleston Gospel Messenger.*

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* Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.

Just Published in 1 vol. 8vo, sheep. Price $1 50.

THE PRIMACY OF THE APOSTOLIC SEE VINDICATED. By the Rt. Rev. Francis Patrick Kenrick, D. D., Bishop of Philadelphia.

In this opportune volume the Rt. Rev. author has with his well known learning presented the entire argument in defence of the important, and at this moment eminently interesting, subject of the Primacy. Of the extent of the range of topics pursued, the title can hardly be said to furnish any adequate idea. A summary of the heads of the principal chapters may better serve that purpose, and it is subjoined—Promise of the Primacy; Institution of do; Exercise of the Primacy by Peter; Interpretation by the Fathers; Peter, Bishop of Rome; Centre of Unity; Ancient Controversies; Disturbances at Corinth; Anti-pope; Controversy concerning Baptism; Donatism; Guardianship of Faith; The Hierarchy; Deposition of Bishops; Patrimony of St. Peter; Civil influence of the Popes; Umpire; Ecclesiastical Censures; Deposing Power; Crusades; Inquisition; Papal Prerogatives; Civilization; Literature and the Arts in the Middle Ages; Lives of the Popes, &c. &c.

Just received and for sale, wholesale and retail, by EDWARD DUNIGAN,
Jan. 25—6t 151 Fulton street.

JUST received from England, and for sale at the Church Depository, No. 20 John street.

The Liturgy Compared with the Bible; or, an Illustration and Confirmation by Scripture Quotations and References of such parts of the Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the United Church of England and Ireland as are not direct extracts from the Holy Scriptures.

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Church Poetry; or, Christian Thoughts in Old and Modern Verse.

The Child's Christian Year,—Hymns for every Sunday and Holydays.

Also, a variety of Books for Children, from the press of Burns, London. March 8—3t

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. Williamson, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

Terms.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, per term, if paid in advance. The term consists of eleven weeks. April 6, 1844.—yly

SELECT BOARDING SCHOOL FOR BOYS, at Tarrytown, Westchester County New York.—William W. Weston, A. M., Principal.

In this Institution pupils are afforded the means of a thorough course of instruction in all the branches of an English and Classical Education, preparatory to college or commercial pursuits. It is strictly a family school, in which the pupils, being limitted in number, are, as far as practicable, regarded and treated, in every respect, as children of the Principal, and are constantly under his own personal care and instruction.

The location is highly eligible. Tarrytown is justly celebrated for its beautiful and romantic scenery, the perfect salubrity of its climate, and the elevated character of its citizens. It is twenty-seven miles from New York, and is visited every morning and evening by steamboats from the city.

The school is about one mile from the landing, and half a mile from the village, thus enjoying the advantages of perfect retirement, and ample grounds for exercise and recreation.

The Summer Term Commences on the First Wednesday in May.

Terms.—For board, washing, mending, fuel, lights, and instruction in all the ordinary English branches, the higher Mathematics, and the Latin and Greek Languages, $75 per term, payable in advance. Circulars at the bookstores of Messrs. Stanford & Swords, 139 Broadway; Messrs. Raynor, Bowery; Messrs. Appleton & Co., 200 Broadway.

References.—Hon. Theodore Frelinghuysen, Rev. C. D. Jackson, Rev. Geo. D. Sutton, W. Parker, M. D., C. R. Gilman, M. D., Stephen B. Tompktns, Esq., J. C. Baldwin, Esq., New York City. Rev. Dr. Creighton, S. Swartwout, Esq., N. B. Holmes, Esq., N. Bayles, Esq., Tarrytown. Feb. 22—June 1. $

ORGAN BUILDING.—Mr. Jardine, Organ Builder, of New York, has just completed and put up in the Roman Catholic Church of Norfolk, Va., a large and superior Instrument of his manufacture. It surpasses my expectation in its compass, melody and decorations. In bearing cheerful testimony to his beautiful fabric, I am happy to add that I have derived unmixed pleasure from my intercourse, official and social, with the meritorious artist.

A. L. Hilsbelberger,
Pastor of St. Patrick's R. C. Church, Norfolk.
Feb. 19, 1845.

It affords us much pleasure in adding our testimony to the above.

P. H. Masi, Organist of the Church.
W. D. Delany, Mayor of Norfolk.
B. M. Miller, Rector of St. Paul's Ch. Do.
W. Southgate, Cashier Exch. Bank of Va.
P. P. Mayo, Attorney at Law, &c. &c.

The above Instrument contains 21 Stops, 2 sets of Manuals and Pedal Bass to CCC 16 feet.

To clergymen and gentlemen about furnishing their Churches with organs, Mr. Jardine respectfully solicits their orders. March 1

COLLEGIATE INSTITUTE,
Tompkinsville, Staten Island.
Rev. THOMAS TOWELL, A. M., Principal.

PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

The French, Spanish, Italian, and German are taught by a Parisian, a graduate of the College Royal de Louis-le-grand, and a person of high literary attainments.

No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance,* $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D.D., Pres. Geneva College, Rev. P. A. Proal, D.D., Rector of ——, Utica, and L. Bush, D.D.

Laity.—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

FAMILY SCHOOL FOR BOYS.
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THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphines, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of JAMES A. SPARKS,
Feb. 10. 161 Fulton street, New York.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

A REPLY to the Speech of Rev. F. L. Hawks, D. D., which he delivered in Philadelphia, October 11th, 1844, before the General Convention of the Protestant Episcopal Church. By James Quarterman, House and Sign Painter.

Also the Protest as presented to the above Convention. Reply 12½ cents.—Protest 12½ cents.

For sale at this office. Feb. 8—10t$

LONDON BOOKS.—Just received per ship Victoria,

The Liturgy compared with the Bible.
The Church from January to December.
Promesi Sposi, 2 vols.——The Abbey Church.
Poole's England, vol. 1.
Wilberforce's Sermons. Do. American Church.
Surin's Spiritual Life. Dr. Pusey's ed.
Avrillon's Guide to Advent, do. &c.

J. A. SPARKS, Churchman's Bookstore,
Feb. 15. 161 Fulton street.

JAMES A. SPARKS,
No. 161 Fulton street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois, he Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. Jan. 25.

To the Maryland Clergy.—Books and Stationery.

H. COLBURN, Bookseller and Stationer, No. 216 Baltimore street, Baltimore, keeps constantly on hand a good and general assortment of Books and Stationery at New York and Philadelphia prices. His assortment embraces Theological Medical, School, and Miscellaneous Books.

All the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the Clergy of the Church, not only for their own custom, but to recommend their friends who may be coming to the city to give him a call. Dec. 7.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

THE AMERICAN HARP.—A Collection of new and original Church Music, under the control of the Musical Professional Society in Boston, arranged and composed by Ch. Zeuner, organist to St. Paul's Church and to the Handel and Haydn Society.

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Feb. 15—3m ALEX. V. BLAKE, 77 Fulton st.

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By the General Prot. Episcopal S. S. Union.

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Dec. 28—tf

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The Protestant Episcopal Sunday School Library, 80 vols. 18mo.—nett price 20 cents each.

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☞ Address all orders for Books, and all remittances, to

DANIEL DANA, Agent,
Church Depository, 20 John street.
New York, April 6, 1844.

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